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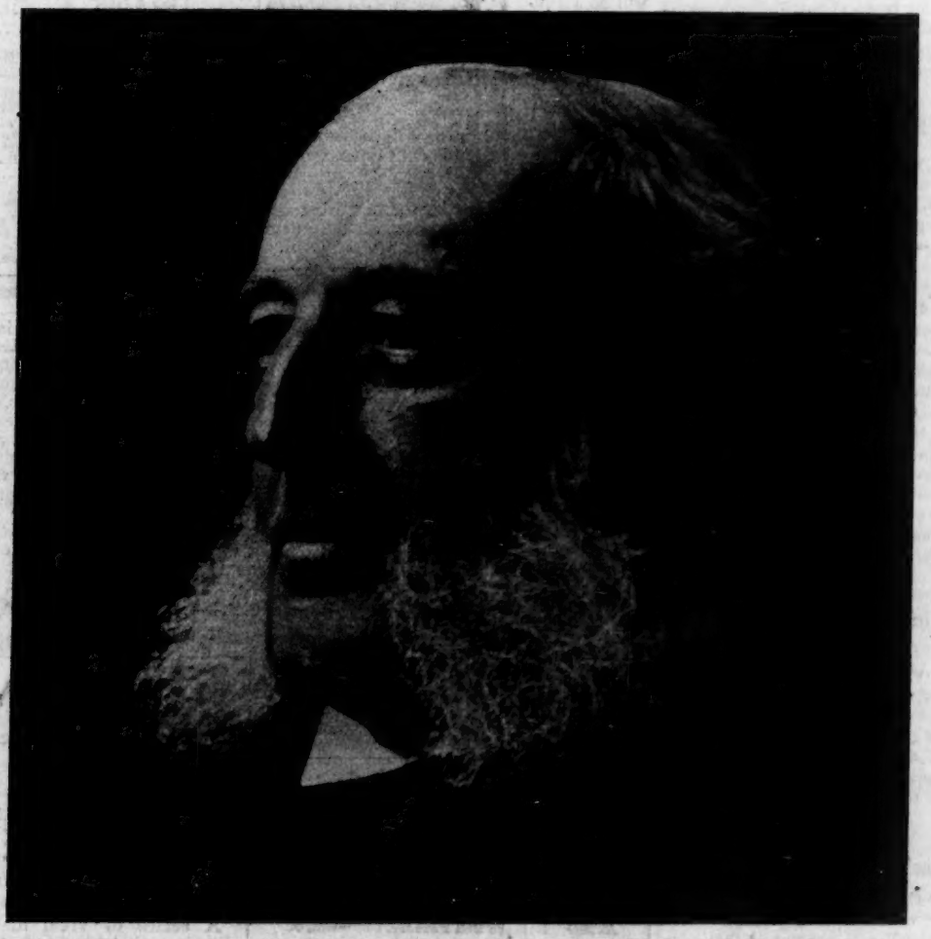

REV. SAMUEL E. HERRICK, D. D.

Pastor Mt. Vernon Church, Boston, for the last thirty-two years

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Our Readers' Forum

The Church Union Problem

The Congregationalist of Dec. 6 speaks of a possible union of United Brethren and Methodist Protestant Churches with our own denomination. Every movement looking towards such union should be welcomed, for it will produce a spirit of unity though no organic union results. The United Brethren Church is little known in the Eastern states, but is well represented in Michigan. It reaches a class whom our churches do not reach—people of an emotional tendency in religious worship, who lay stress on pronounced demonstrations in their meetings. In this village the United Brethren have gathered those into a church whom other churches had not attracted. Whether our services were not the kind they liked or whether they did not feel comfortable with us, for some reason they have held aloof. They would be welcomed in the Baptist, Methodist and Congregational Churches, but I fear they would not stay. There is so great a difference in training and tastes that while each would recognize the Christian spirit of the other friction would be apt to arise regarding methods of work. Add to this also the fact that the United Brethren are divided into two hostile camps over the subject of secret societies, the Radicals not granting membership to one allied to a secret order. One small village in Michigan has two churches of this denomination, one Radical and one Liberal. The problem of church union is not an easy one and must be dealt with on the ground. W. E. S.

Campbell Morgan in Washington

Mr. Morgan was a stranger in our city, and only few of our people had ever heard him. But he won all hearts, and fully vindicated the opinion expressed of him before his coming—that he is the greatest living preacher of the gospel. His insight into Scripture is very remarkable; he deals with it with perfect honesty and sincerity; and he makes every hearer see what is so plain when pointed out, but what most readers, and even close students, overlook. And he has the traditional Welsh eloquence, picturesqueness and vividness of style. One of our pastors remarked, "He did not say one commonplace thing in all the eight days."

His work has distinctly quickened us all, and the committee of arrangements unanimously and very heartily invited him to return next autumn for a longer visit.

Washington, D. C. TEUNIS S. HAMLIN.

Providing for Our Students

Thank you for an article on Our Duty in the College Towns. I personally know a number of students at a New England college, loyal Presbyterians and Congregationalists, who are going regularly to the beautiful Episcopal church, not because of the attractiveness of the place and services, but because they feel that they are better fed spiritually.

L. S. C.

A New Year's Andover Remembrance

The Senior Class of 1842 in the theological seminary by concert "took a walk" after prayers on New Year's morning of that year. There was no snow, and coming back to the avenue leading to the chapel they formed into lines across it, and waited the rising of the full-orbed sun in the ruddy splendor seen often at Andover. As it came above horizon they "lifted up their voices" and sang:

> Great God, we sing thy mighty hand,
> By which supported still we stand;
> The opening year thy mercy shows,
> Let mercy crown it till it close.

The one survivor of the class—yet in the blessed service of the ministry—recalls that hour as of yesterday, the strains of the grand hymn almost resounding in his ear. But that "company of thirty-three, then young prophets, are gone, all gone." L. W.

Sunnybank Manse, East Charlemont.

Contracts Between Churches and Pastors

Is there any way for a church that wishes to install a minister, thereby showing their loyalty to Congregational principles, and at the same time preserve a right to have him leave, after they have given him suitable notice? Cannot he and the church make some agreement to give each other suitable notice before terminating their relationship, while at the same time the fellowship of the churches is recognized by his installation? I understand that ordinarily a church in this state has no legal means of getting rid of an installed minister. C. C. M.

[This matter was fully discussed in *The Congregationalist* of Jan. 13, 1898, page 42, and a form suggested for the calling of a pastor which would include an agreement for termination of the contract on due notice by either party.]

That Is Our Ambition

The new department, The Daily Portion, will be grand. Keep it warm with the love of Christ. A. E. J.

To Churches Adopting Individual Cups

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Contents 24 Jan. 1903

EDITORIAL:
Event and Comment 113
History as an Asset 116
Use the Pruning Knife 116
Taxation Reform 116
Jesus Christ Our Lord 117
In Brief 117
CONTRIBUTIONS:
Rev. Samuel E. Herrick, D. D.—an Appreciation. Rev. George A. Gordon, D. D. 119
The New Evangelism. II. Pres. H. C. King, D. D. 120
Impressions of a Church Tramp. V. Sylvanus S. Dahl 121
The Annie Laurie Mine. VI. Rev. D. N. Beach 122
HOME:
Our Daily Bread—a poem. Lulu Whedon Mitchell 124
Home Life in Japan 124
Japanese Babies—selected poem 125
Ten Timid Husbands—selection 125
The Trouble with Hygienic Food 125
Tangles 125
FOR THE CHILDREN:
The Bird Charmer. Caroline Benedict Burrell 126
Eating Crusts—selected poem 126
The Conversation Corner. Mr. Martin 128
THE SUNDAY SCHOOL—Lesson for Feb. 8 127
FOR ENDEAVORERS—Topic for Feb. 1-7 133
THE DAILY PORTION—Jan. 25-31 133
THE CHURCH PRAYER MEETING—Topic for Jan. 25-31 133
Editorial Comment 117
LITERATURE 129
NEW HAMPSHIRE:
Young People's Work in a Frontier Town 139
Pastoral Methods 139
From the Nashua Watchtower 139
A Quasi-Probationary System 139
A Centennial in the North 139
A Treasury of Wisdom 139
IN VARIOUS FIELDS:
Dedication at Leicester 131
From South Dakota's Capital 131
Dean Sanders in Atlanta 131
House to House Visitation Progress 132
A Bay State Anniversary 137
LETTERS:
In and Around Boston 118
In and Around New York 126
In and Around Chicago 132
MISCELLANEOUS:
Our Readers' Forum 110
Education 119
Woman's Board Friday Meeting 121
Rev. Daniel Taggart Fiske, D. D. 123
Pastoral Messages 130
Home Missionary Fund 130
Comment on the Sale of Park Street Church 131
Closet and Altar 133
Getting People to Give 134
Record of the Week 135
The Travel Fever 136
Meetings and Events to Come 137
Marriages and Deaths 137
Christian News from Everywhere 138
Appreciations of the Brooks Number 138

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Saturday
24 January 1903

Volume LXXXVIII
Number 4

Event and Comment

This Wonderful Year Though the year 1903 is yet only three weeks old it promises to be one of the most remarkable in history. It will probably stand as the year when men first flashed messages around the world by electricity without wires. It may prove to be the year in which men first made regular journeys from place to place in airships. It probably will mark the beginning of the systematic application of great medical discoveries to the healing of diseases and the prolongation of human life. Will it be also a year of memorable spiritual achievement? Great inventions are not the result of one man's work. They are the fruit of the meditations and experiments of many, brought at last by individual genius into practical use. If doors are to be opened this year into heaven and new wonders revealed to spiritual vision, it will be through the insistent prayers of many who want to know God with a longing that will not be denied. Some inspired tongue may speak the words which will cause the doors to swing open. But if it does, it will be the desires and thoughts of many uttered in one voice. If Christians are united in purpose to make 1903 a wonderful year of divine revelation they will not fail.

A Sermon in the Theater It is a fact of double and notable significance that for a whole month a Boston theater has been given up to a play that was not only moral, but distinctively and only religious—without a lisp of love or passion or intrigue in it—and that day and evening for all this time the audiences have been large. There was doubtless something of novelty in the reproduction of this quaint old English "morality play" of the fifteenth century, but the thing that commanded such remarkable attendance and attention was its overawing lifelikeness and reality. God speaks from heaven, and Dethe with tolling bell and solemn note of trumpet summons Every-man to take his last great journey "and gve a counte of their lyves in this worlde." His trusted friends, Felaship, Kynrede, Goodes and Good-Deedes will not, cannot, go with him. Beaute, Strengthe and Discretion must take leave of him, and he go away alone, although Knolege and Confession give him some cheer at last.

> They all at last do Every-man forsake;
> Save his good-dedes there doth he take:
> But be ware, and they be small
> Before God he hath no helpe at all.

For two hours the audiences listened to this simple, solemn play with a stillness and awe like that of a funeral. Rather it resembled some former time of religious awakening when men trembled under the sermons of Edwards, or Whitefield, or Moody. And who can say that this theater play, in its own way, was not also a sermon which God's Spirit blessed to the multitudes who heard it?

Monuments That Are Ministries The idea is not a new one of perpetuating the memory of the dead by institutions bearing their names which contribute to the knowledge, the faith, the peace or the comfort of mankind. But it seems to have received a new impulse recently as persons widely loved for their service to their fellowmen have passed into the world beyond. The Phillips Brooks House at Harvard is an illustration of perpetuating the influence of a great man along the lines in which he has been most interested. A hospital in China bearing the name of R. S. Storrs, a house of ministry for the people on the ground where Henry Ward Beecher proclaimed a gospel for all men of righteousness, freedom and love, and now the suggestion of a building commemorating Mrs. Alice Freeman Palmer in connection with the International Institute for Girls in Spain seem to be singularly appropriate examples of memorials. Mrs. Palmer was for some time president of the corporation of the institute and was a director at the time of her death. Surely nothing could better be chosen to perpetuate the life of ministering men and women in the world than to continue in their names the work which was nearest to their hearts.

Seizing a Golden Opportunity It is a satisfaction to see the interest of those bereaved turning from bodies buried in cities of the dead to the continuing life which more truly represents those who have passed on. Mrs. Palmer's memory, we understand, is to be worthily commemorated, not only at Madrid, but also at Wellesley, Radcliffe, Chicago University, Bradford Academy and at the Massachusetts' State Normal Schools, in which she was especially interested. Monuments of marble and granite in cemeteries are far less useful than ministering memorials in busy cities and at important college centers. Keen interest in the work which the Gulicks are doing for the girls of Spain should prompt quick action in behalf of their school. It has just been obliged to leave the house in Biarritz occupied for the last four years, and pending removal to Madrid it will have to endure a temporary housing in quarters far from satisfactory. We bespeak a large attendance upon the meeting in the Old South Church, Boston, next Sunday evening when Presidents Eliot and Tucker and Drs. E. E. Hale and A. J. Lyman will advocate the claims of this noble school. Mrs. Palmer's friends and admirers at Harvard and Radcliffe will hold a memorial service Jan. 31, in Appleton Chapel. Presidents Angell, Eliot, Tucker and Hazard will speak.

Careless Generosity A man in desperate need of coal in Washington, the other day, after much effort secured two tons. The driver of the load found a manhole in front of the house, covered by an iron plate. Supposing this was the entrance to the coal bin he pried off the plate, dumped his load into the hole, shoveled it all in and replaced the plate. The owner, as he came home, seeing traces of coal on the sidewalk, went joyfully to the cellar, only to find the bin empty. The driver had delivered his load into an opening of the city sewer. We are constrained to remark that we have more than once known of greatly needed contributions for religious and charitable work bestowed with generous motive and by reason of careless haste and want of proper investigation delivered where they are of as little use as this coal is. Sometimes, too, the money thus deposited in the wrong place has been trust funds.

President Warren's Resignation From 1866 to the present time the dominating personality shaping the development of Boston University has been William F. Warren, who since 1873 has been its president, and who now resigns that burden so long borne. It was an audacious thing which New England Methodism planned when, with one institution of higher learning for the denomination already established in Wesleyan College, it determined to create another under the eaves of Harvard which should be more than a college—a university. The audacity has proved to be foresight. Today the institution has all the departments of a well-rounded university, and an assured place among New England educational institutions, attracting men from far beyond New England, especially to its schools of law and theology. Dr. Warren has toiled prodigiously, shown much versatility and displayed an irenic and progressive spirit always. How, with all of his administrative duties, with no vacation for fifteen years, with responsibility for teaching students as well as for administering the institution, he has managed to keep so abreast of the time in his own special lines of scholarly research is a marvel

only to be explained by that other indefatigable burden-bearer and multifariously engaged man—the president of Chicago University. Dr. Warren, after a year's rest, will resume teaching in the school of theology of the university, which owes much of its liberality of spirit and its success to him.

The New Rector of the Catholic University

The nomination by the pope of a liberal Catholic, Mgr. O'Connell, now head of the American College in Rome, to be rector of the Catholic University in Washington, is interpreted both in Rome and in Washington as a pronounced victory for the party led by Archbishop Ireland. We hope so, for the only sort of university which can be tolerable at Washington is one that is in sympathy with the present and the future of democracy and humanity. And that such is the disposition of the pope and of the new rector we imagine because of the further fact that he has decreed that the University in Washington be removed from the jurisdiction of the Congregation of the Propaganda and put under the Congregation of the Studies, of which Cardinal Satolli is prefect. Hitherto every detail of administration has had to be referred to Rome for approval; henceforth the Roman officials will only be responsible for the orthodoxy of the institution. Mgr. O'Connell has had much influence in Rome and has made a fine record there. In calling him to Washington the pope has been astute, as usual.

Another View of the Late Archbishop of Canterbury

Most English and American journals, commenting on the career of the late Archbishop of Canterbury, Dr. Temple, have credited him with strength of mind and will; and the collocation of anecdotes and sayings of his certainly has revealed him as a brusque, stern man. It has been left to W. Robertson Nicoll of the *British Weekly* to pillory the alleged doughty churchman as a weakling, who died leaving "the Ritualists winning hands down, the Broad Church party, save for a few heroic figures, extinct, and Evangelicals broken-spirited. He leaves the relations between the Church of England and Nonconformists more embittered than they have been for generations and he did nothing whatever to alleviate that bitterness." Originally a Radical, a Liberal, an anti-Ritualist and a temperance reformer—yet all these ardent enthusiasms were cast aside one by one as he became higher placed in the ecclesiastical scale; and he died a Tory and a nerveless Protestant, his physical debility being symbolical of his mental and religious faithlessness. This, in short, is the portrait drawn by the outspoken Scot who speaks through the *British Weekly*.

London's Jews' Heresy

Prominent London Jews, led by Mr. Claude Goldsmid Montefiore, the eminent Jewish scholar, and Mr. Oswald John Simon, have organized a Jewish Religious Union, which meets Sunday afternoons at the Great Central Hotel and worships in a way scarcely to be distinguished from a Christian congregation. A liturgy is used, but it is a modern theism which is set forth and not that of the ancient Jews, or even that of the progressive Jews of London who in 1841 split away from orthodoxy. In consequence of this movement, which is attracting enthusiastic support from cultured and unconventional Jews of the metropolis, English Jewry is shaken to its foundations. Excommunication is threatened by the chief rabbi, but it is not dreaded as it would have been formerly.

A Notable Meeting in India

One of the most important religious gatherings ever held on the soil of India was that at Madras, Dec. 11–18, when 250 representative missionaries from nearly all the branches of the church laboring in that country spent a week together, discussing the present situation and planning for further advance. It is ten years since such a conference has been held, and during that time Protestant Christianity has made notable strides, an increase of nearly fifty-one per cent. being shown in the native Christian community. Cheered by such an advance these workers outlined a policy which to our mind represents one of the most up-to-date missionary programs that can govern missionary work in any part of the world today. The emphasis on Christian co-operation, on industrial undertakings, on the circulation of effective Christian literature will delight the hearts of our most progressive Christians at home. We regard this decennial conference of such importance that we have secured a special estimate of it from one of our ablest missionaries, Rev. Robert A. Hume, D. D., which we shall print soon.

Babylon and the Bible

The Euphrates Valley is constantly yielding to the explorer's spade its long-hidden records of prehistoric times. We recently described the *stele* newly discovered at Susa, taken many ages ago from Babylon, on which was engraved a code of laws, several of them being the same in substance as some of the laws of Moses. Naturally such a table of stone suggests comparison with the two which Moses brought down from the Mount. Prof. Friedrich Delitzsch, the Assyriologist, recently published a lecture, with illustrations, which he had delivered before the German emperor, entitled Babel and Bibel. Its purport was explained in our columns. The professor showed that in much of the Old Testament the influence of Babylonian laws, customs and thought could be traced. He gave another lecture last week before the emperor and other prominent persons in Berlin along the same lines. The discoveries he has made will be welcomed by all lovers of the Bible. His inferences from these discoveries may not be as welcome. According to cablegrams published, he declared that there could not be a greater error than to regard the Bible as a personal revelation of God. That might be true if our conception of God were limited to a tribal deity of the Hebrews whose revelations were confined to their nation. But it would not shake our faith in the Bible to learn that the fundamental moral laws recorded in it are older than Moses, and were the rule of conduct for men and nations before the Hebrews existed. If its laws can be traced back to the beginning of the human race, so much the greater is the evidence that they were given by the Creator of man. Nor would this discovery warrant us in denying that God gave these laws to Moses. We believe these laws because they are written on our hearts by the finger of God. And we believe the Bible because we find in it the record of the apprehending of these laws as given by God, and of their working in human experience. It is announced that Professor Delitzsch is soon to visit this country and to deliver a course of Lowell Institute lectures in Boston.

Japan's Ethical Need

Three of Japan's leading publicists, Baron Iwasaki, Baron Shibusawa and Count Matsugata, visited this country and the continent of Europe last summer, and early in December at a banquet of Japanese financiers they gave their impressions of the tours they had made. We have been impressed with the shrewdness of their judgments on fiscal policies noted, but not so much as with the agreement by Count Matsugata and Baron Iwasaki that what Japan needs above all things is better character among her people. Baron Iwasaki was unusually frank. England, he said, had impressed him more than any other country visited. The disparity between its physical and its political and financial power amazed him, and the reason for her might be found in the character of Englishmen, their "unfailing allegiance to probity, their keen sense of honor, their untiring industry and indomitable resolution." A very different state of affairs, he said, existed in the island empire of the Pacific. He besought his countrymen to take England as a model, and he urged Japanese scholars, teachers of morality and statesmen to develop the needed qualities in their countrymen. The *Japan Mail* recently criticised severely the lax ethics of the Japanese of today and the futility of their hopes for a great national future unless there is a marked change for the better; but such opinion is more significant when expressed by Baron Iwasaki, one of the ablest and most patriotic of the natives. The obvious moral of course is the acceptance by Japan of the Christian ethic and religion. Discipleship of Nietzsche and Gorky, which not a few Japanese men of letters are urging, will not save them in the reaction from the old faiths of the land, now fast becoming obsolete.

A Prominent American Citizen

The death of Hon. Abram S. Hewitt, ex-mayor of New York and ex-congressman, removes a Democrat of the old-fashioned sort, and a master of industry who also was to a considerable degree a philanthropist. His civic patriotism was intense, his standards of probity lofty, and his methods and principles were conservative. Like Mr. Carnegie, also an iron master on a large scale, Mr. Hewitt believed in dispersing his wealth, and like Mr. Carnegie he too believed theoretically in the unity of interest of capital and labor, but he distrusted union labor's methods. He

was a prominent figure in the Tilden Hayes presidential contest, and is said to have left behind him a record of the inner workings of that critical period in our national history which may renew controversy among other survivors.

Greater Co-operation in the Foreign Work

An illustration of the growing co-operation between different bodies of Christians is found in the conference held annually for the last ten years by representatives of the foreign mission boards of the United States and Canada. Last year it met at Toronto in connection with the Student Volunteer Convention. This year it was held again in New York, its normal place of meeting, where last week, for two days, secretaries, treasurers and other missionary experts discussed important aspects of the foreign work. As they exchanged views they came to realize more keenly than in previous gatherings how truly the missionary enterprise is one in which sectarian differences have no place. On the other hand, the effort of each society seems now to be to learn as much as possible from other agencies, and thus get the benefit of a wide range of experimentation. One of the ablest papers read at this New York conference was by Rev. James L. Dennis, D. D., on Philanthropy in Missions. In it he had massed freshly gathered statistics, which furnished overwhelming proof that educational and medical work are as integral parts of missionary endeavor as is the evangelistic element. Dr. J. L. Barton of our own American Board made a forceful contribution in his address, urging that native churches be induced to assume self-support as rapidly as possible, and that the foreign background of missionary endeavor be substituted as soon as feasible by native direction and initiative.

Men or Money

The message of Governor Aycock to the North Carolina legislature contains a paragraph which deserves the attention of the entire nation. He warns the legislators that to sacrifice the lives of children in order to create wealth is to ruin the state. The testimony before the coal commission as to the employment of young children for long hours in the mines is only one illustration of a growing disposition in this country to value human life lightly in comparison with the money it can be forced to yield. The recent census reports relating to manufactures show an increasing proportion of women and children wage-earners all over the land. The number of women employed in tanneries, for example, has increased 344 per cent. since the last census, the number of children has increased thirty-five per cent., while the men have increased only twenty-three per cent. In the boot and shoe factories, while there are less men than formerly, the child workers have increased eighty-six per cent. We do not advocate multiplying laws to embarrass business. But the coining into money of the puny strength of undeveloped children and of women whose service is needed as housewives and mothers is sapping the vitality of society to satisfy avarice. It is robbing the nation of its greatest asset, which it is more important to protect than even to guard wages by a protective tariff.

Blood Poisoning and Hay Fever Cured

The rate of mortality throughout the world will be materially lessened if it prove true, as recent experiments by physicians in New York seem to show, that the injection of a solution of formalin into the veins of a person suffering from blood poisoning is a sure preventive of death. It will mean the continued life of thousands of mothers recovering from the pangs and perils of childbirth, and save many a noble surgeon's life who in the course of his service is poisoned through carelessness or accident while performing surgical operations. Prof. William Dunbar, an American scientist, now at the head of the famous Hygienic Institute at Hamburg, Germany, claims to have discovered the cause and cure of hay fever, the cause being the pollens of certain grasses, and the cure a toxin made of serum taken from rabbits which have been poisoned with the pollens. This is the application to hay fever of the principle of treatment found so efficacious in so many other diseases.

Utah's Coming Senator

Notwithstanding President Roosevelt's intimation as a Republican and not as Chief Executive that for prudential reasons it might be well for the Republicans of Utah to select another Mormon than Apostle Smoot as United States senator, since Mormon they must have, the Republican caucus has unanimously voted for the member of the Mormon hierarchy, and the legislature will soon elect him. The fight will then be transferred to Washington, where thousands of petitions sent by adherents of churches which dread Mormonism will be filed with senators asking that Mr. Smoot be rejected. Much as we dislike the elevation to power in the Senate from Utah and adjacent states of men in any way dependent upon the Mormon Church for their nomination and election, we fail to see any legal basis for opposition to Mr. Smoot. Personal immorality if proved against him might be made a ground for rejection if the Senate would be impartial and similarly discipline all applicants, Mormon and non-Mormon, but it can hardly enter upon that course. Discrimination against the Mormon Church as a church is indefensible under the Constitution.

Governor Taft's Patriotism

Leonard Wood refused a position of $30,000 a year, in order to serve his country in Cuba and lay the foundations of Cuban political, economic and sanitary reform. William Taft, governor-general in the Philippines, announces that, inasmuch as the Filipinos so generally and so urgently desire him to remain as head of the Civil Commission until the foundations of a new civilization have been even more thoroughly laid in the archipelago, he will not insist upon resigning his post to return to this country and accept a place on the bench of the Federal Supreme Court. This decision involves not only the giving up of a fond hope and a lifelong ambition, but peril to health already impaired by stay in the islands. And yet there were those who said that if we persisted in fighting Spain and freeing Cuba, etc., and if we entered upon administration of outlying dependencies, the men we would send out to represent us would be venal, vulgar, self-seeking plunderers of the peoples they went among! Brig. Gen. Leonard Wood has applied for service in the Philippines and has been assigned to Mindanao. Later changes in *personnel* among high officers in the islands will, it is thought, put him in command of all the forces there, and if then Governor Taft is still there we can point to the two men as Harvard's and Yale's splendid, unrivaled gifts to the country of unselfish, able administrators of governmental wards. Commissioner Moses, in charge of the educational interests of the islands, is urging that many more Filipinos be sent to this country for training here to be teachers at home; and he holds up the ultimate ideal of a well-equipped university in Manila to be supported from insular funds. Young Americans knowing Spanish and gifted as linguists and as pedagogues are in demand the world over. Argentine Republic has a representative in this country now offering high salaries and many other inducements to men who will go out and establish normal schools.

A Journalist of Fame and Worth

With the death of M. de Blowitz, for thirty years the correspondent of the London *Times* in Paris, there passes away a figure in European journalism the like of which never has been seen and may never be seen again. Loyal to France, his adopted country, and able to serve her effectively at several crises in her career, he also admirably served his employers; and with entire confidence in his discretion and disposition to serve high ends the leading diplomats made him their confidant. So that he has been considerably more than a pawn on the chessboard of European diplomacy during the past generation. There has been little of intrigue, scandal and serious history-making of which he has not known long before the general public, and often long before those persons most seriously affected. In turn his prescience and commanding place as a reporter had aided much to make the *Times* the power it has been in journalistic and political circles. He was remunerated as if he were ambassador from a great state, and he lived and wrote as if he were; and while diplomats have come and gone he has remained a symbol of a power greater than statecraft—public opinion.

How the Education Act Is Received

Facing the enforcement of the Education Act, both the Nonconformists and the Anglicans find division within their ranks, passive resistance to the act by no means commending itself to all Dissenters, some of whom counsel adjustment to it and triumph over it by taking advantage of some of its modifications while under fire in Parliament. Not a few Anglicans, with a lay spokesman in D. C. Lathbury of *The Pilot*, roundly protest against the secularizing

possibilities involved in the degree of lay control provided for.

A Better Outlook for Ireland

Reports from many quarters with respect to Ireland all agree in predicting that ere long the Ministry, the landlords and the would-be tenants will come to an agreement both as to control of the soil and a measure of home rule which will put an end to that prolonged and bitter racial and economic conflict so discreditable in the main to the English. The king, Mr. Balfour, and the representatives of the crown in Ireland now are all in a tolerant and remedial mood, happily reciprocated by the best of representatives of the old landed families and by the leaders of the Irish party in Parliament. If Mr. Balfour does nothing else as prime minister—latest reports indicate breaking physical strength and possible enforced relinquishment of his post as prime minister—he will have made his name and fame imperishable if he adjusts the Irish problem.

Mr. Chamberlain as Pacificator

Mr. Chamberlain's trip through South Africa continues to be successful in more ways than one. Natal has been induced to withdraw its large claim for damage done. The owners of the vast mining properties in the Rand district have been won over to the voluntary proffer of a vast sum, $50,000,000, as their contribution to payment of the indebtedness of the Transvaal, and a system of gradual payment of the Orange River and Transvaal colonies' indebtedness has been worked out, the empire guaranteeing investors in the bonds. Of course in Cape Colony, which Mr. Chamberlain is reserving to the last, he will meet his gravest problems. Importation of Chinese has been discountenanced by him, speaking for the ministry; but the gravity of the labor problem in the whole South African territory cannot be evaded and may well be the subject of inquiry by a royal commission, as Mr. Chamberlain suggests.

History as an Asset

No city can be fully appreciated or enjoyed by a visitor or a transient sojourner in it. Only the resident citizen possesses it. Those own most of it who best know its past, and understand most clearly what it has stood for that men value. Such citizens are like owners of homes rich in treasures of art and literature, who, when they entertain a guest, give life and meaning to all the wealth that surrounds him. To be really great in character a city must have a noble history, abundant and well-kept memorials of it, and citizens who know, appreciate and are proud of it. Such a city has rich assets in its past, in its people and in the advantages it can give to its children.

Boston, in these respects, is the richest city in the United States. More great events in American history, and more eminent men who have figured in that history, have been associated with it than with any other city. It has stood for political and religious and individual freedom, for self-government and righteous government, for the rights of the oppressed, for the truth as its citizens believed it, and for a united country, with a persistence handed down from father to son as a sacred inheritance, which has given to the city a character of its own. These things go far toward making it desirable above most other places as a residence for the best classes of Americans.

Boston has for these reasons a peculiar attractiveness for visitors. The Common has fascinating stories to repeat to all who walk across it who have read history. Rarely does one pass the Shaw monument without finding a group before it, to whom it is giving its message of the heroism of serving the ignorant and the helpless. Faneuil Hall, the Old South Church and the Old State House are among a number of buildings whose value to Boston cannot be estimated in money. Last year at the Old State House, besides Bostonians, 10,564 persons were registered from various parts of our own country and 477 from other lands. All such places are permanent educational institutions, impressing their lessons on the character of the rising generation of the city and extending their influence through the entire country.

But Boston has been prodigally wasteful of its historic assets. It threw away the Hancock House. One must search diligently to find where the old Province House stood. The old First Church, Trinity, Winter Street and many other historic churches—who knows where they stood or what they did to make Boston what it is? And now Park Street Church is about to follow its predecessors into oblivion. Much of what the institutions of Boston have been and have done must be forgotten if their material abiding places disappear. These places are a rich asset, not of a denomination or a party, but of the whole city. The loss of them is a loss to coming generations greater than their fathers can appreciate. It is time for Bostonians to unite for the preservation of the most valued possessions which they hold in common.

Use the Pruning Knife

An old gardener inspecting plants for his friend, the other day, was careful to pluck off every yellow leaf. "These fellows are bad for them," he said. "A living branch gives back more than it takes from the tree, but a dying branch, while it greedily drinks up the nutriment, makes no return whatever."

There are things in many a man's life which correspond to those dying branches—duties no longer due, recreations that no longer re-create, conventions that no longer bind, forms that have gotten empty and fashions that have lost their meaning and beauty. These were once green and lush and gave fair promise of fruitfulness; but now for a long while they have been drooping and growing yellow. All interest has gone out of them and they have ceased to bring to the life budget any contribution of real worth. And yet the useless things still hang upon a man, waste his time and sap his vital energy.

Our Master dealt with such a matter in the case of that disciple who was willing to follow him but said, "Suffer me first to go and bury my father." The request to the modern ear seems proper enough. Jesus would surely be the last to have one fail in filial duty. But burial meant to the Hebrew of those days much more than the simple laying away of a beloved form. That part of it was over within a few hours. Afterward came a lugubrious time when, with house turned topsy turvy and dreary with the wail of hired mourners, the bereaved ones were for weeks and months hedged about with annoying restrictions and vexed with tedious conventionalities. Such occupation, our Lord said, befitted dead men, but for the man with the new life in his soul and the glad tidings on his lips there was better business.

As one grows older, as it becomes increasingly plain that his time is shortening and that if he proposes to do anything before he goes he must be about it, the problem of vital economy becomes more and more pressing. "What can I do without? Where can I get more time? How can I gain more strength for life's larger uses?"

Just here the gardener's hint is of value. It takes courage to do it; but some of us might substantially increase our product of blossoms and of fruit if we would resolutely pluck off certain dying twigs and sundry yellowing leaves.

Taxation Reform

The reform administration of New York city has gone a long way toward bettering conditions there by its new appraisal of the value of property and the assessments consequent thereon. Under the old system of assessment on a valuation far less than the market value and the rate determined by the assessors, there was abundant opportunity for fraud, which Tammany's representatives utilized to the full. Under the present system of taxation on what is approximately market value of the property, there is little or no chance for discrimination and fraud, and there is a marked increase in income for the city, with which it can proceed to make much needed improvements. Thus far the disposition of men of wealth to "swear off" taxes has not been as apparent as in former years, possibly because of conviction that it involves more risk, and also because of a more prevalent desire to bear social burdens, providing they are equably imposed.

The report just made to the Massachusetts legislature by a committee created by the last legislature to consider the corporation laws of the commonwealth and their amendment is the outcome of a movement having its origin in dissatisfaction with Massachusetts' more stringent laws governing the taxation and administration of corporations. The commission recommends removal of limitations upon the capitalization of corporations, and the taxation of foreign corporations doing business here. This is hardly a time when the legislature will be likely to favor anything savoring of abolition of safeguards against stock-watering. Massachusetts may cast eyes covetously on New Jersey's flush treasury, due to her coquetting with corporations, and there doubtless is need of some

modification of the ultra-position which Massachusetts takes, but the present is hardly the psychological moment to secure it. States that have given the corporations free rein, that have been bought up by them, are looking now with longing eyes toward Massachusetts and her relative exemption from corporation domination. No such charge, for instance, can be brought against Massachusetts' railroads as Governor La Follette of Wisconsin has just brought against the railroads of that state and against the representatives of the people in the state legislature who have so long permitted such evasion of payment of taxes by the railroads.

The present is a time for careful action by legislatures—national and state—in this matter so vitally affecting national, party and individual welfare. While, broadly speaking, it is a time of national prosperity it also is a time of adversity for some classes of the population, classes not to be despised in any taking account of future political happenings. Congress at last has taken off the duty on coal—but it did it under pressure, because it was forced to. All such revelations, as to the motives that were back of some provisions of the present tariff law, as have recently been made by Senator Dolliver of Iowa, accentuate public distrust and anger at the men and the party responsible for such perversion of the taxing power.

It grows increasingly clear each year that, while the broad principles on which taxation shall be imposed must be determined by the people, the details of legislation and administration in conformity with those principles must be left to men who are experts and beyond the temptations which now prove too strong for the average legislator—Federal or state—who for personal, party or sectional ends often makes his contribution to laws dealing with taxation a record not creditable to his breadth of view or his patriotism.

Jesus Christ Our Lord

The present need of the churches and of all their members is a fuller appropriation of the work of Christ—his finished and his continuing work for our redemption—in order to a more joyful and effective life and witness in the world. We believe in Jesus Christ his only Son, our Lord. What are the grounds of that belief and how shall we make it effective for righteousness and for attraction?

Note, first, his mission to the world, for this must be the foundation of his claim and the burden of our message. He himself chose, in his own childhood home, the words of the prophet as the keyword of his purpose—good news to the poor, release to the captives, sight to the blind, liberty to the bruised, the proclamation of the acceptable year of the Lord.

Under what poverty, what captivity, what blindness, what maiming clog on life, what dissatisfaction do men suffer, which he came to cure? Compare his own words spoken about the same time in the city of his choice. The Pharisees complained that he was intimate with sinners and he replied: "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners." It is the cure of sin which is the fulfillment of the prophecy and which makes the unique claim of Jesus upon men. If humanity be not lamed and crippled by sin, the mission of Jesus, as he himself conceived it, is an impertinence and a superfluity.

To accomplish this purpose of deliverance he took the form of a servant, being made in the likeness of men. This sharing of our humanity is at once his claim to honor with God and men. "Wherefore also God highly exalted him and gave unto him the name which is above every name." Therefore he deserves our reverence and our love. He gave himself to us. He claims that we should give ourselves to him. He looks forward on his own part to still a larger self-giving, in which he plans to make us sharers of his life and work.

In this self-giving Christ is the model for our lives. "For none of us liveth to himself and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." We are to view our lives always as a point of meeting between Christ's indwelling life and the needs of our fellowmen. His ministry is the example of our life. The law of love is the law of daily action, for his sake and by his strength.

The reward of this self-giving is also on the line of our Lord's own promise and experience. Who ever made so much out of our human life as he? Who had more joy or a deeper experience? Or a higher appreciation of the beauty of the earth? Or more loving friends? Or more perfect liberty of soul? What did even the struggle of the wilderness and Gethsemane and the cross count against that perfect use and enjoyment of earth? To us he pledges also this inheritance of life, this deliverance from captivity, this liberty of soul, this joy of God's presence and vision of the glorious life to be—"an hundredfold now in this time . . . with persecutions; and in the world to come eternal life."

In Brief

It is a relief to learn that Congress will attempt no legislation on the army canteen at this session.

It's the day of applied Christianity, some folks say, but certain cases, like the coal situation, call for repeated applications.

One Congregational minister last Sunday prayed for the priests and rectors of his community. And the people said Amen.

Dr. Grenfell of Labrador missionary fame will soon visit Chicago, Boston and other American cities. We'll all rise to greet him.

How about that resolution formed three weeks ago last Thursday to read the Bible more regularly? Our weekly column entitled The Daily Portion will help you if you are in need of outside stimulus.

And now we are to have a new degree tacked on to our distinguished men's names—Doctor of Jurisprudence. It will read, "John Jones, J. D." The University of New York is responsible for the innovation.

There is to be a Summer School of Theology at Aberdeen, Scotland, next summer. Representative scholars of all the Scotch Presbyterian churches, the Church of England and the English Free churches will be present and lecture.

Albert Shaw, Esq., editor of the *Review of Reviews*, is to lecture before the University of California on The Morals of Trade. It is a timely subject, one that it is well that youth while under the protection of the college should get some clear notions about.

Both New York and Boston show very low death rates for the winter thus far, and this despite the stringency in supply of fuel. In Chicago this is not so. Applied science in its discovery of the cause and prevention of disease is proving death's most stubborn and potent foe.

The decision of the Commissioner of Patents refusing registered trademarks to manufacturers of cigars, cereals, nerve foods, chewing gum, etc., who have purposed exploiting their wares by naming them after the President of the United States is appropriate and commendable.

They had an Alcohol Congress in Paris recently. Machines and not men were the consumers whose interests were debated. It was predicted that alcohol derived from beets and potatoes would some day light and heat those men and propel those machines now dependent on coal and petroleum.

President Roosevelt says that the two chief vices of our civilization are hardness of heart and softness of head. Much trouble also follows softness of heart and hardness of head. Truth is that life daily becomes so increasingly complex that to generalize about it is to state only half truths.

Americans are better known and appreciated in Europe than formerly. President Eliot of Harvard has been awarded the decoration of the Legion of Honor by the French Government, and a portrait of President Roosevelt occupies the place of honor in the *Almanach de Gotha* of 1903.

It is pathetic—the plight of *The Churchman* in writing on the affairs of the church which it serves. Compelled to refer to the Protestant Episcopal Church—in one editorial it is described as "the Church in the United States," in the next "the American Church" and again "the National Church."

Zion's Herald, commenting with appreciation and deep regret on Dr. S. E. Herrick's resignation, makes a suggestion which will find approval far and wide, namely, that he give to the Christian public a collection of those gems of homiletical art which he has been producing for so many years.

The winter season always makes severe inroads upon the ranks of the aged members of the church. As they pass on, one by one, let us not be too busy or preoccupied to recount their virtues. A local church has no more precious inheritance than the memory of faithful lives that for long years have quietly borne witness to the faith.

Senator Vest of Missouri in the Senate recently used a phrase which describes accurately much that is discernible in our life as a people today, whether one considers the tariff, the coal situation, reciprocity with Cuba, or the doing justly by the people of the Philippines. His phrase was this, "The interdependent mutuality of greed."

Of the $77,397,000 given for benevolent purposes last year in the United States, in sums of not less than $10,000, four persons gave $27,569,500. W. S. Stratton of Colorado gave $15,000,000, and the other three donors were J. D. Rockefeller, J. M. Burke and Andrew Carnegie. All these men, we believe, amassed their fortunes within the last thirty years.

The superintendent of the money order system of the United States Post Office Depart-

ment says that more than $6,000,000 were sent out of this country by donors of Christmas gifts last month. He also makes the equally significant statement that during the past two years the postal clerks have handled $602,596,930, with a total loss by carelessness and dishonesty of only $251.

The secretary of Pennsylvania's State Board of Agriculture, in his annual report, denounces the corruptive influences present at many of the county fairs. It is an evil not confined to Pennsylvania. To meet expenses the managers of some of these gatherings, which, if properly managed, can be so educational in effect, have no scruples about tolerating obscenity, vulgarity and swindling.

According to a Japanese newspaper, Marquis Ito has said that President Roosevelt wanted to interfere in the Boer war, but Mrs. Roosevelt would not let him. It is fortunate for Mrs. Roosevelt that this information did not come out till the war was over. But in view of South American and other contingencies the country will be reassured by this disclosure where the balance of power lies.

It is a pleasure to us to feel that our friends have confidence in our desire to please and help them, but sometimes their requests are a little embarrassing. One good brother has just sent us twelve cents, asking that we print him one or two copies of our "precious handbook" in coarser type. We wish we could oblige him, but we have had to content ourselves with suggesting a strong reading glass.

Pres. Samuel Eliot of the American Unitarian Association informs his constituents that he intends to keep right on arguing for more "teamwork" among Unitarians until they have outgrown "sterile individualism and come into the strength of discipline and cooperation. . . . If only Unitarians would give *as* Unitarians the record of our denominational giving would be the best in the country."

It's a manly thing in Dr. J. W. Chapman to stand up before his brethren in the Presbyterian ministry and confess that he made a mistake in putting out a biography of D. L. Moody as a competitor with the official life written by his son. Such a confession ought to make the great evangelistic work to which he has committed himself go easier. Of all painful differences between man and man those which alienate prominent Christian workers are the worst.

The Christmas issue of *The Commoner*, edited by Mr. William J. Bryan, had a very remarkable tribute to Jesus Christ, his influence upon mankind, and the domination of the world of today by his teachings. Mr. Bryan has never ceased to be loyal to the faith of his fathers and to his own early manhood's profession, and the *Commoner* glows with an ethical earnestness which could not have come from any other source than the New Testament teachings.

Sunday, Feb. 1, is the twenty-second anniversary of the founding of the Christian Endeavor Society, and its president, Dr. F. E. Clark, urges all pastors to speak especially to young people in the morning, at least to have a special service for young people in the evening, looking to more earnest consecration of active members and decision for Christ on the part of those not yet Christians. It would be a noble commemoration of the founding of this great society if every member of it would make one effort on that Sunday to bring some young man or woman to open confession of Christ as Saviour and Lord.

The people who have made investments in Indian orphans will do well not to discharge their minds of the subject. On the principle that one good turn deserves another, we are asked by the missionaries in India to put in a fresh word in behalf of the 3,000 children for whom the American Board workers are caring. The missionaries still feel the great responsibility involved in so large a task as training these thousands of children, who have no means of support other than that offered by outside parties. We hope that there will still be many gifts sent from this country for this most promising branch of missionary endeavor.

It is proposed to reproduce the city of Jerusalem as a feature of the World's Fair at St. Louis next year. A joint stock company has been organized, with a capital of $1,000,000 in non-assessable shares of one dollar each, and each share is entitled to two tickets of admission. It may increase the interest of the visitor to be called a shareholder to the extent of the price of his ticket. There is something really Jewy in the idea. But the proposed transportation of Jerusalem to the United States and of Americans in great crowds to Jerusalem is likely so far to supplant the religious sentiment by commercialism as to do away with the hallowed associations with the city as it now is.

Rev. Dr. J. Guinness Rogers has just celebrated his eightieth birthday, and to an *Examiner* reviewer has indulged in retrospect. He is not one of the old men who believe that the former times were better than these, or that men were greater formerly than they now are. Nonconformity's position in England today is far better, in his opinion, than it was when he was a young man. Looking forward he thinks that Congregationalists need to be reminded of first principles, and he does not favor much the drift toward combination of churches and centralization of authority which Dr. Parker pleaded for. He fears that the spiritual character of the church is being lost and that the reaction from Puritanism has gone too far. In throwing off its sterner features "its indwelling faith and inspiring love" has been lost.

The Congregationalist is often asked to expose fraudulent characters, ministerial or lay. These include peddlers, borrowers, unauthorized solicitors of money for benevolent schemes, promoters of fake mining, industrial and other financial enterprises, evangelists, preachers and other Christian workers without credentials, etc. Sometimes, though not often, we comply with these requests, when evidence of fraud is clear and danger of injury to honest people seems large. But we cannot furnish brains for persons so credulous as to hand over their cash at the summons of strangers whose claims they have not time nor patience to investigate. They must console themselves with the proverb, "A fool and his money are soon parted."

In and Around Boston

Shawmut's Vested Choir

It became an accomplished fact on Christmas Sunday, but its evolution has extended over three years. First, a suggestion that the ladies lay aside their hats resulted in an agreeable change from the gorgeous flower garden effect produced by a collection of masterpieces of Boston milliners. The next step toward uniformity was the adoption of white waists and black skirts; and now, through the generosity of the music committee and a few others, black academic gowns have been provided for the women. Those for the men are expected to follow soon, including one for the organist, Mr. H. M. Dunham. Both Mr. and Mrs. Dunham have been sympathetic and helpful in bringing about the change. It has been received with unexpected favor, not one adverse criticism having been heard; and even the choir feel repaid for the sacrifice of individual taste in the interest of improved general effect. Shawmut is said to be the first church of the Pilgrim faith in New England to vest its choir, though several in New York and Dr. Bradford's in Montclair, N. J., have led the way. The choir of the Methodist Episcopal Church in Newton Center, Mass., first wore uniform vestments on Christmas Sunday and added to the service a processional and a recessional.

Sunday Afternoon Services in the Churches

Twenty-five years ago most of the Protestant churches in this region held preaching services in the afternoon. The usual hour was three o'clock. In many cases Sunday school preceded the service, and prayer meetings were held in the evening. Gradually the afternoon service was changed to the evening, and the Sunday school to the noon hour. Later, in several instances, the evening service was abandoned. For several years hardly one of the churches were opened in the afternoon. Recently a number of churches have established regular services at four o'clock. They are usually short, with more or less elaborate musical program and a brief address. Among Congregational churches which have adopted the new order are Central on Berkeley Street, Eliot in Roxbury, Harvard in Brookline and First and Eliot in Newton. Among Episcopal churches are St. Paul's, Trinity and Emmanuel in the city, and All Saints in Brookline. So far as we have learned, the change from evening to afternoon has been welcomed by increased audiences and general approval.

A New Italian Church

The Italian work of the Massachusetts Home Missionary Society in Boston started in 1890, at the earnest request of Hon. Edward I. Thomas of Brookline, was carried on for many years by Mr. and Mrs. J. G. May, with varied success. Now for a little more than a year Rev. Enrico Rivoire has had charge of it and a church of fifty-eight members, recently organized, was recognized by council Jan. 15 and received into Congregational fellowship.

The moderator, Sec. Joshua Coit, Drs. J. L. Withrow and R. A. Beard and the pastor took part in the public service, which was partly in Italian and partly in English; and a fine orchestra added interest. A somewhat unusual incident was the baptism of two children by the moderator, and a pleasant feature was the presence of delegates from two other foreign churches, the Swedish and Norwegian of Boston. The council was impressed by the correctness and thoroughness of the papers presented by the pastor, and also by the intelligence and responsiveness of the assembly when the English parts were interpreted by him. The hall was crowded by sympathizing friends, some 150 of them, many standing quietly through the entire service. This is one feature of "America in process" which should be earnestly and heartily fostered. This church needs a better place of worship than a narrow hall on Hanover Street, up two flights of stairs. J.

A Union Professor Gladly Heard

The audience at the Ministers' Meeting on Monday was instructed as to Old Testament Prophecy by Prof. Francis Brown of Union Seminary, who has just been fulfilling a portion of his term of service as university preacher at Harvard. He pointed out in a clear and suggestive fashion the conditions which led to the rise of the prophets, their differing characteristics and the causes of the decline of the prophetic office.

Rev. Samuel E. Herrick, D. D.—an Appreciation

By Rev. George A. Gordon, D. D.

After forty years in the Christian ministry, and thirty-two years in the service of the Mt. Vernon Church in Boston, Dr. Herrick has felt that the state of his health compels him to ask release from the duties of his pulpit and the oversight of his parish.

This able and honored servant of God does not need our appreciation, except as a sincere and an honorable expression of human love is dear to human hearts. His record is on high, and he may with more composure than most men appeal to the judgment seat of Christ. This appreciation is written primarily from honor and gratitude to the church that Dr. Herrick has so long and so nobly served; from regard to the ministry of which he has been a highly significant representative; and from a sense of duty to the good name of the denomination to which Dr. Herrick's service and character have brought increased respect. If any word here should by some good fortune warm his heart for whom it is only incidentally written, they will rejoice who remember with Carlyle that, "looking steadfastly into the silent continents of death and eternity, a brave man's judgments about his own sorry work in the field of time are not apt to be too lenient."

To Mt. Vernon Church is due the thanks of the denomination for the loyal and loving support it has given to this minister. The existence of the church covers a little more than sixty years, and during that time it has had but two ministers. To those who know what stability in the tenure of office means in maintaining the dignity and the humanity of the Christian ministry, and in anointing with fresh attractiveness the church as a field of usefulness, this high example of Mt. Vernon Church must seem of inexpressible moment. To be sure, it is easy to admire and love and support such ministers as Dr. Kirk and Dr. Herrick! And here the suggestion comes as to the wisdom and the patience and the care needed in the choice of a minister. Ill-considered marriages promote speedy divorces. The well-considered and conscientious choice of a minister is likely to generate the moral forces that will give signal stability to the relation of pastor and people. We may as well lay it down as an axiom that the best of our youth will not enter the service of the church if uncertainty of tenure is to increase with the years of honorable service. If our denomination is to last it must be grounded anew in the conscientiousness of the laity, and in the sense of obligation with which the minister is selected and installed and supported.

To Dr. Herrick the denomination is under obligation for the preservation of Mt. Vernon Church. Before Dr. Kirk ended his ministry the tide of population had begun to leave Beacon Hill. Ashburton Place, where the old church stood, became remote, and, indeed, for the stranger almost inaccessible. With another and a weaker man for its minister the church would have perished, and yet for more than twenty years, against the steady and swift ebbing tide of population, Dr. Herrick maintained Mt. Vernon Church in vital strength, and kept it in the front rank of the powerful churches in Boston. And when the time came to move, his command of the affections of his people, and of the friends of the church outside his own congregation, of all denominations and of none, enabled the church to build the elegant structure in which it now worships on the corner of Massachusetts Avenue and Beacon Street. There is in this aspect of his career a parallel between the ministry of Dr. Herrick in Mt. Vernon Church and that of Dr. Manning in the Old South. Each led his people in a period of transition; each did fundamental work; each has left with his parish a stainless record and precious and potent influence in the continued and assured life of the church that he served.

Dr. Herrick is a representative of the highest traditions of the New England preacher. He knows the ecclesiastical order to which he belongs; he reveres its Puritan inheritance; he has an intimate knowledge of the great men that adorn its history, and probably in the library of no one among us is there so rich a collection of the memorials of the heroic age of New England. Dr. Herrick is a scholar, a thinker, a teacher of the ideas upon which religious feeling and action are dependent, a builder of character. The sense of history is in all his characteristic sermons; the spirit of a man who has lived in the greater thoughts and sympathies of his kind; the insight of the prophet; the rich treasure of the devoted student; the vision of Christ and his eternal gospel, the tender humanity that is at once atmosphere and color, and warmth and charm.

The saying that is accepted as an almost universally valid utterance, that any rich infusion of the Latin tongue into our English speech degrades that speech, finds its complete refutation in the pulpit style of Dr. Herrick. More than any other conspicuous preacher of our time Dr. Herrick's style is influenced by the Latin language, and no intelligent person can listen to him without admiring the exactness and the imaginative glow that fill all his characteristic sentences; the union in them of definite statement and picturesqueness; the combined appeal to the understanding and the visual powers; a style whose body is light and whose soul is an image; a mode of speech elaborate and yet simple, living to serve and yet with distinction in every word.

In an age of transition from dependence upon the letter to confidence in the Holy Spirit, a ministry like that of Dr. Herrick is a priceless influence. His hearers have known no break with the past; they have stood in no dread of the future; the inheritance of faith has been under the divine law of development, and the path of the just, which is as the shining light that shineth more and more unto the perfect day, has become for his people the symbol for the whole movement of the kingdom of God in this world. The old has grown into the new, the new has rooted itself in the old, stood up and begun its own life in the strength of the old, and in this normal Christian faith happy parenthood and happy childhood have blended in one prophetic experience.

Even the "five points of Calvinism" have lived in the ministry of Dr. Herrick, not indeed after the flesh, but after the spirit. The heavenly Father is the sovereign of the universe and of mankind, his decree is the hope of the race, the thing to be trusted in man is the image of God and not the image of the brute, the ground of peace between God and man is laid once for all in the eternal love revealed in the perfect sacrificial life and death of Jesus Christ, the resistless might of the Holy Spirit's persuasions are the trade winds in which we sail, and the perseverance of the saints has broadened into the expectation that the sinners will sometime cease from their perseverance. Thus a faith broader, deeper, richer, and with the notes of permanence ringing in it, has come to the church which has been guided from 1871 to 1903 by this wise and able minister.

Our final thought must be one of renewed thanks to the church that has had the insight to appreciate this minister and the love to fill his life with happiness; of congratulation to the denomination that still has room in it for the scholar and thinker, that still looks for the coming of the teacher of religion, the prophet of the Lord, that still prizes above everything else the genius of leadership in the things of the soul; and last of all, of reverence and love to this servant of God as he retires from his ministry. May the evening be for him sunlit, and beautiful with long-lingering, slow-receding, gracious light, and after that is all withdrawn, the great stars and the eternal peace.

Education

Gen. O. O. Howard is happy over the completion of a $200,000 endowment fund for the Lincoln Memorial University at Cumberland Gap, Tenn., for which he has been pleading in many cities.

The Yale catalogue gives 2,816 students in all departments, the largest enrollment in the history of the university. The Harvard gives a total of 4,261 the largest number in any American school.

On the 1st of January in 1902 the four Congregational academies in Nebraska began a united canvass, to continue two and one-half years, to raise funds sufficient to pay debts, current expenses to the end of the period, June 30, 1904, and to provide a permanent endowment fund of $25,000 for each academy. The total sum required is estimated at $167,000. During the first year, closing Dec. 31, 1902, the receipts were: cash, $17,509, and pledges unpaid, $10,646, making a total of $28,155.64. Rev. George W. Mitchell of Lincoln, Neb., is chairman of the committee of five in charge of the canvass.

The New Evangelism

II. The Elements of Effective Witness

By President Henry Churchill King, D. D.

If the program of Christianity is a conquest of the world by a campaign of testimony, and if, then, the preacher is primarily a witness, our question becomes simply: What is an effective witness? What causes a witness to have power or weight with us? To this, it seems to me, definite answer can be made.

Four things determine a witness's power with us: First, his own manifest, deep and sincere conviction; second, our confidence in his character and judgment; third, our conviction of the witness's love for us; and, fourth, the witness's ability to bring his cause or friend vividly before us. I have no hope for any evangelism, new or old, that cannot meet these primary tests; and the peculiar justification of any new evangelism must lie in the fact that it has these elements of effective witnessing.

CONVICTION

First of all, the preacher, if he is to be an effective witness, must himself have manifest, deep and sincere conviction concerning Christ. It must be evident that his own heart is in his cause; that with all his heart he believes in the friend to whom he witnesses; that his support of him is nothing perfunctory. The witness's own manifest conviction really goes farther with us than any reason he may give for the conviction. The sense that Christ means everything to a man, that he cannot say enough in his behalf, alone gives what we truly call "kindling enthusiasm." As we sometimes say of another man, "I cannot tell you how much that man has done for me," even so really, honestly, heartily, must we be able to speak of Christ. The new evangelism, so far as it has come to consciousness, believes that it has added power here, because it distinctly aims to be what Van Dyke calls "the gospel of a person," because it gives a new prominence to Christ himself, makes him more obviously supreme authority in life and teaching, and insists on seeing all else through him.

No man can be a preacher without convictions great and deep; the note of reality, of conviction, and hence of authority, is essential. The man must evidently have a message and be determined to get it home. After all, is this not the fatal lack in most ineffective preaching? The preacher has not said to himself: There is this further truth or duty that God has laid upon my heart, to which I must today carry this people. There is neither the solemn sense of message, nor the determination that it shall win assent. There are few greater dangers for the preacher than to get skill in what is called the "homiletic habit," without sense of message. One may well thank God if he finds it practically impossible to preach without a real message. No rhetoric and no elocution can make good this fatal lack. They only emphasize more painfully the emptiness of the sermon. And the unreality of the sermon passes over into the rest of the service.

If public religious services are to count in the lives of men, every single part of the service must be real, having its own place and significance, making its own distinct and definite contribution, and must not be a mere piece of a set program. The preacher must set his face like a flint against every trace of unreality in himself or in the service—against every phrase, and tone, and air, and emphasis, that are not now real to him. He must ring absolutely true.

And it is just at this point that the new evangelism should have special advantage. It lays emphasis on the fact that one is not to say what is merely repeated or imitated from another. It holds that it is worth while clearly to see that a man can witness with greatest effectiveness only to that which has been given *him*, which is real to him.

If one insists on using certain methods and forms and phrases and doctrinal statements merely because they have been used hitherto, or insists on making what is called a complete and systematic presentation of all his themes, much of his work and presentation are bound to be perfunctory. All of this cannot be equally real to him. In modest recognition, then, that he has not yet compassed the whole, and with earnest prayer and effort for the larger light, let the preacher nevertheless confine his own witness to those aspects of the truth in hand and to those forms of statement which do appeal with power to himself. Of these, and only of these, can he speak with a grip on the reason and conscience of men. How can he make that grip the reason and conscience of another, which has not first gripped him? And let the preacher not forget Sanday's word, "The mind and heart of today demand before all things reality."

CHARACTER AND JUDGMENT

The preacher must be able to carry the confidence of men in his own character and judgment, if his witness is to have weight with them. There is no way of avoiding the personal factor in preaching. Finally, the man back of the words is sure to be weighed; and weighing evidence is, pretty largely, weighing witnesses. A few quiet words of one man may go farther than all that another can say. Of some men we instinctively admit: "Every word weighs a pound," or, in our modern phrase, "What he says goes." For effective Christian witness in any age, then, there must be confidence in the character and judgment of the witness. This is particularly true in preaching, for the ultimate end of preaching is to bring men into the character and life of God; and this comes more by contagion than by telling. Men must be able to catch more from the spirit of the preacher than from his words.

LOVE

When the matter is one that concerns us vitally, we need conviction of the witness's love for us, if his testimony is to have full weight. We must not be able to doubt that he sincerely seeks our good in what he says. If this is to be indubitably true of the preacher, especially in any personal urging of Christ, he must have proved himself our friend, he must have earned the right to speak, and to be heard patiently and with attention, upon the things most sacred to us. The preacher, then, cannot be a mere preacher; he must have shown his love for men unmistakably in other and common ways, and then he can speak winningly. There is no way by which a preacher may escape the primal requirement of love.

If a new evangelism has any gain in these requirements of character, judgment and love, it is due solely to the fact that once more and practically it makes Christ supreme; and, therefore, accepts as its first duty the obligation to put itself in the most thorough and intelligent and intimate way possible, face to face with the earthly, historical life of Christ in all its aspects, that the Spirit may take the things of Christ and show them unto it. Nothing else can so transform character, steady the judgment and give love for men. Even sound judgment in any sphere is best gained in working with the best workers in that sphere, and sound spiritual judgment and insight come in no way so surely as through staying persistently in the atmosphere of Christ's life and teaching.

POWER IN PUTTING

But there is a difference in the effectiveness of the witness even of men all alike, men of manifest conviction, of recognized character and judgment, and of love. There is something in the ability to put one's testimony. This ability is a subordinate condition of effective witness, and is clearly connected with the other and deeper conditions, but it has its own importance. Is it possible definitely to state what such an effective putting of his witness, quite apart from the formal side, must mean for the preacher or other Christian witness? I think it is.

It means that one must be able to make men feel that the great Christian facts and truths and motives are real, are rational, are vital. *Real*—as real as the facts of their daily life, their business and their household cares, their books and their studies, real as their personal relations. *Rational*—first, in the sense that it may be seen that Christianity appeals to the entire man and can face all the facts, that it has no cause to shun anything that reason has to say; and, second, in the sense that the teaching of Jesus is never arbitrary and contains no fictions, but is of one piece with the rest of one's best thinking—conceivable, reasonable, defensible. *Vital*—in that every putting of fundamental Christian truth is to be felt to make demands on life, felt to contain impulse and power for life, felt to enlarge and enrich life.

It may be doubted if any three words state more definitely than these the aim of the new evangelism. It must ask continually concerning every statement which it makes: Is that real? is it rational? is it vital? And honest thoroughness in facing these questions, I suspect, more than anything else would make a new and effective evangelism.

Impressions of a Church Tramp*

By Sylvanus S. Dahl

V. Some Final Considerations

It has doubtless seemed to those who have been indulgent enough to peruse the previous installments of these "impressions" that the author has at least one gift—that of finding fault. These readers are probably wondering what would be satisfactory, if none of the forty or fifty churches visited came up to the requirements. It is in the hope of meeting this demand that I propose to devote this last article to a discussion of certain things to my mind essential to the ideal church. "Ideal," I mean, with regard to those outward manifestations that I have been treating of. I do not intend to go any deeper, because I have not the requisite information, and I go thus far not because my opinion is, *per se*, a valuable one, but because I wish to avoid being a professional objector, with nothing to propose in place of what is criticised.

First of all, as to the church building. I believe, as a result of my observations, that the architecture of the church has an importance which can hardly be overestimated. The church building is a sermon that continues, not for an hour or two on Sunday, but for seven days in the week, at least as to the exterior, and I would that it were always so as to the interior, as it is in the Episcopal church in most cases. And I cannot doubt that others have the same thought that I find myself falling into—the thought that a parish must needs be like the house it worships in. If the house is cold and formal, or loud and tawdry, or what not, one feels instinctively that the congregation must be of a similar type. So, before all else, I would have the meeting house churchly, self-respecting, dignified; it may not be elaborate or costly, but that does not prevent it from being honest, temperate, permanent.

Some of the most worshipful churches that I have met with are built of the roughest materials, with scarcely a suggestion of ornament, but whatever else they are not, they are continual reminders of God who is "the same yesterday, today and forever," and who "looketh not on the outward appearance, but on the heart." How ridiculous, in comparison, are some of our larger churches, with their theatrical arrangement, gaudy colors and cheap wooden and plaster ornaments!

As to the service: My first suggestion is that, whenever possible, the order of service and the notices for the week should be printed and spread through the pews. This not only makes a stranger feel at home, by letting him in a measure into the activities of the church, it also obviates any awkwardness that he may feel in following an unfamiliar order of service. Besides, it is often desirable to make known the names of the musical selections. Unfortunately choirs do not always articulate so distinctly that the words can be understood without a printed copy; further, it often happens that a selection gives some one special satisfaction, so that he will wish to make a note of it in order that it may be used again on some fitting occasion.

Secondly, I wish that all our ministers might adopt the practice of wearing the gown in the pulpit. Having visited many churches where this was the custom, and many others where it was not, I feel confident that in nearly all churches this usage should be followed. In our reaction against the ancient and abnormal exaltation of the clergy we have forgotten that the minister is, after all, a man set apart to do a special work, a man who should be honored for the sake of his office and a man to whom, therefore, a peculiar dignity is becoming, just as it is to the judge or to the college president.

Thirdly, I believe that our churches err in beginning the service, as most of them do, with the Doxology; it would be far better to introduce this near the close of the service, the earlier parts having gradually prepared the way for this grand ascription. I would have the service begin with a call to worship by the minister, followed immediately by prayer. The service would thus fittingly begin in a meditative strain, rising by degrees to a magnificent climax of praise. I believe, also, that many churches make a mistake in having a selection sung by the choir during the taking of the collection; the necessary noise and distraction prevent the appreciation of any music at this point, other than a quiet musing from the organ. I believe that both preaching and music are today grievously lacking in the element of power, and that so long as this condition continues we cannot look for any large results.

In closing, let me revert to the manner of reaching strangers. I forbear to offer any opinion as to how much, if any, advertising ought to be indulged in by the churches, seeing that no one method can meet all conditions. For myself, I much prefer the church that contents itself with brief notices of its services in the newspapers and on its meeting house. But I recognize that this would not be best in many cases—announcements that some might regard as startling and sensational are just what are needed to appeal to others. I would respectfully suggest, however, that the framers of these advertisements would do well to bear in mind the fact that they are working for the Church of Christ, and not for Barnum's Circus, and that what might be appropriate for the latter may not always befit the former.

With regard to the mode of approaching strangers, it is easy to say that there is a golden mean between the chilly exclusiveness of one extreme and the well-meant but nevertheless painful hospitality of the other. But it is not so easy to define this golden mean. I believe it is a mistake to allow strangers to pass out of a church without a sign of recognition. Some people, doubtless, are glad to be let alone, and some churches are so situated that they cannot do much along this line. But the number of either must be small; in the great majority of cases nothing but the inertia of the saints prevents the giving of a greeting that would be gladly received. Nevertheless let the brethren be cautious and not effusive; let them, by a few quiet, well-chosen words, make the stranger feel that they are glad to see him and hope to see him again, without causing him embarrassment by making him an object of interest that all run after, like a startling display in a store window.

If these "impressions" lead, in some slight degree, to the attainment of some of these desirable ends, they will not have been gathered in vain.

* The four earlier articles in this series, dealing respectively with The Tramp and His Objects, Types of Churches Visited, Some Observations on Preaching, and Music and Forms of Worship, appeared Dec. 13, 20 and 27.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 16

Mrs. Frederick L. Holmes of Roxbury, presiding, read from John 15, and referring to President Hyde's new book, Jesus' Way, and to a recent editorial in *The Congregationalist*, brought helpful words of the blending of the inner communion of the heart with Christ. This is the essential for the flowering out of the life in service far and wide, as evinced in the lives of many men and women on the mission field, who in the midst of sacrifices and tumult so show forth the Jesus way that this has come to be a common designation in foreign lands for Christianity.

Mrs. Joseph Cook referred to an interesting fact in the work of Ramabai, who has recently sent to the patrons of her school for Hindu widows a circular stating that hereafter the Bible must be the supreme Book of her teaching, and that the school will be placed upon a distinctively religious basis—a change of attitude which speaks of the power of the Jesus way to win the hearts of earnest seekers after truth.

Information was given in regard to the Madura Mission, and appreciation expressed of the noble work done by the wives of the missionaries, who are active in all forms of woman's work outside the home as well as within it.

A report was read of the work in the Madura Hospital of Dr. Parker, whose name was on the Prayer Calendar for the day, and who is now resting in this country. During the year before her return, Dr. Parker and her associates ministered to more than 40,000 women in the hospital and dispensary, in addition to hundreds of visits to the homes outside.

Mrs. Judson Smith called the attention of those present to the fact that Feb. 20 is to be observed as a day of prayer, in accordance with the vote passed at the annual meeting of the board.

The Annie Laurie Mine:

A Story of Love, Economics and Religion*

By David N. Beach

Synopsis of Earlier Chapters

Chapter I., *Duncan McLeod's "This Do."*—Duncan McLeod, head assayer of the Annie Laurie Mine, and John Hope, president, contend that "This do" compasses the gospel. Duncan argues from Drummond and Sheldon. His vehemence almost overwhelms John, who recalls Duncan's splendid influence and deeds at the mine. Duncan, however, is ill at ease under his "Deeds are the things."

Chapter II., *John Hope, Weaver's Son, of Fall River.*—The Hope family allows itself three luxuries, books, giving, and a four days' outing each summer in New York. They visit not only libraries and art galleries, but tenement houses. The father, from the latter, tells his children the monument mother and father covet. John invents an electrical instrument, and sells its patent for ten thousand dollars. "The way out."

Chapter III., *He Registers a Vow, and Chooses His Weapon.*—John Hope discovers that his electrical invention is yielding the concern that bought it many times the amount annually which was grudgingly paid him for the patent. He vows holy vengeance. He sets aside the ministry for industrial-economic warfare. College and that are his weapons. He meets Henry Drummond; visits Scotland; there comes to know Duncan McLeod, a metallurgical expert; the two dedicate themselves to mining in the Rockies. "The Divide of the World."

Chapter IV., *Two Women of Stirling.*—Janet McLeod, by the evening lamp, in her humble home beneath the Castle Rock of Stirling, Scotland, reads a letter from her son Duncan, written from the Annie Laurie Mine in Colorado. Mining; the men; prosperity; more than dividends. An illness has shown him a wrongly keyed life and a thing about a young woman. He hopes she will call on his mother. The letter is hardly finished when she, Kathleen Gordon, appears. The two women exchange letters. "Dresden and the Louvre."

Chapter V., *The Making of a Scot.*—Kathleen Gordon, a daughter of wealth and a distinguished Girton graduate and social settlement worker, was much at Janet McLeod's house for Bible study when a child, and has always been devoted to her. Duncan McLeod was trained to be like the Boy in the Temple; mother and son were God-acquainted; Duncan's honors at school and university. Janet reads the letter. It discloses that Duncan's love life parallels that of his father and grandfather. Janet prays hour after hour. So does Kathleen's social settlement, but in an opposite direction. "The bar of gold."

Chapter VI.

A CALEDONIAN CAPTAIN OF FINANCE

OUR last two chapters have concerned themselves with a day and a night far down beneath the Castle Rock at Stirling. Its glad surprises, its solicitudes, its wrestlings and agonizings, have passed before us. What of that day and that night on the Heights? Did stately mansion differ greatly from lowly cottage?

Just at the stroke of seven, on the morning of that day, John Gordon sits down to breakfast. His saintly Annie, a chronic invalid, is generally able to lunch with him, and sometimes even to dine with him; but he is alone at this meal, except when Kathleen is at home. Then, as on this morning, she punctiliously takes her place opposite him, but not without a fervent greeting from her father first.

The quiet elegance of the room, and, in fact, of the entire house, is impressive. There is no ostentation; nothing is overdone. Even in such a man's home there are evidences of prudence and economy. A very wealthy person is not necessarily a spendthrift. Yet there is a richness about everything and a faultless taste that captivate the imagination. Kathleen from tender girlhood has aided in effecting these results, but they were already well in progress at her earliest remembrance.

How is it, let us pause to ask, that John and Annie Gordon, born in the far north, toilers always, who have come up from poverty, have such a sense of the fitness of things, even to forms, fabrics, colors, furnishings? How is it, particularly, that not one of the many choice canvases and marbles which surprise you all over the house is out of taste, or, a rarer thing, inharmonious? The answer is, Janet McLeod's "secret of the Lord." It is the inner eye, to be had in larger or smaller degree by everybody that will walk in the Light. Their simplicity, their trueness, their quick and keen powers, not only of observation, but of appreciation and joy in things, and, above all, the beautiful souls which they had even in cottage and fisher's hut, are in evidence all over this House Beautiful, from the windows of which one looks out on the ancient and massive Greyfriars' Church, on the Castle, and on the mountains that, like sentinels, guard Stirling round about.

It is a bright, chatty breakfast, with some bits of fun, some gentle raillery, and some really extraordinary repartee. John Gordon's eyes are ever drinking Kathleen in, and setting her as in an aureole.

Then the great Bible, in its rich binding, is spread open, the servants come in, and Kathleen, as is her custom when at home, reads. Their reading is in course. They are in the Song of Songs. Her mellow voice seems to interpret the mystic words, and, with passionate earnestness, she concludes:

> "My beloved is white and ruddy,
> The chiefest among ten thousand; . . .
> Yea, he is altogether lovely."

"Oh, what a Saviour!" John Gordon devoutly exclaims.

"Yes, indeed," answers Kathleen; "though that is not the primary meaning;" and, in the most artless manner possible, she tells of the piece of dramatic poetry, designed to be set to music, which the Song of Songs is, in celebration of a deep, pure and holy love, and of loyalty to it amidst great contrary allurements. By way of making her point clearer, she opens and passes around for inspection Griffis' "Lily among Thorns," with the text printed as a drama. "That is it, father," she adds; "the Shulamite, whose beauty and character have attracted Solomon and his court, is praising her own true lover, a plain man of the mountains, and will on no account break their betrothal."

John Gordon shakes his head.

"But, father," Kathleen urges, "is there anything greater, after one's relation to God himself, than that one should thus love and be loved, and prove true to love at whatever cost? Take you and mother. I do not know a more beautiful thing than the way you are bound up in each other. It is one of the chief inspirations of my life. Out of that grows, indeed, the derived and even higher thought of the supreme Lover, Jesus, and his Bride, the Church."

"Perhaps you are right, Kathleen," replies John Gordon, whose heart is touched.

Then all kneel, and this priest in his own house prays. Such a prayer! Not one in the home circle is left out. Then his intercessions broaden. He pleads for Stirling, for Scotland, for the United Kingdom, for the Empire, for Our Sovereign Lady, for "the whole world, which is thy footstool, for all the children of men." This last, my friend,—and there was a grip about it,—included and affected you and me.

All rise from their knees, the servants withdraw, there is a good-bye kiss, the carriage door closes, James touches the reins, Kathleen stands on the porch waving yet further adieus, and John Gordon, looking back, murmurs: "Except for her financial heresy, from which I am hoping her good sense will convert her, the child grows more and more wonderful to me day by day."

Kathleen's economic views were a sore trial to her father. He considered them not only ill-grounded, but dangerous. He prayed about them much. At times he argued and pleaded with her to forsake them. And she, though she never yielded an inch, was so thoughtful and tactful, that he fondly dreamed that the day was not remote when she would be converted from them, and when his cup of joy in her, now level with the brim, would overflow.

Had Kathleen been thus converted, two people and a mine in Colorado would have had a very different history. It is not unimportant what a young woman thinks, especially if she thinks about things that undergird life. On the contrary, what she thus thinks, as in this plain narrative, will largely determine the days that are to be. Oh, that, by the shore, on the ocean, and in the mountains, in fashionable drawing-rooms, and among the Four Hundred, God might touch her heart, as he touched Kathleen's, and as fruitfully!

But let us look a little more closely at John Gordon. As we have seen, he was up betimes. The impulses of his poverty and struggle remained with him. He liked the early start. He liked a quiet time in his private office before business began.

The reader will perhaps be interested to know how this captain of industry and of finance spent this quiet time. The morning that Kathleen read from the Song of Songs may serve as an illustration.

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He turned the key on the inside of the door. He raised the shade of that one of the windows of his office—broad, with a deep window seat—which looked toward the north. He raised it to the top of the casing. He remembered Daniel, with his windows open toward Jerusalem. The shade at the top was his approximation. But was Jerusalem to the north of Stirling? No; not Jerusalem of old, but John Gordon's Jerusalem, to wit, the Scottish Highlands. There stood the fisher's hut where he was born. There was the cottage where his Annie grew up. There, by the kirk, slept his mother and his father. Within that kirk he had been married. In it he had found eternal life. The impulse and sustaining power of that life, and nothing less, had made him one—

> "Who breaks his birth's invidious bar,
> And grasps the skirts of happy chance,
> And breasts the blows of circumstance,
> And grapples with his evil star."

When John Gordon prayed in the session, or at family worship,—though there were exceptions at the latter,—he scrupulously regarded certain rubrics of prayer,—adoration, thanksgiving, confession, petition, intercession, and the rest. But, kneeling at precisely three minutes past eight,—he arrived at eight and there were people who set their watches by his arrival;—kneeling at precisely three minutes past eight, before that uncurtained window which looked toward the Highlands, he attended, as with everything else done in that office, strictly to business. Without preliminaries, he asked for just what he wanted, and only what he wanted, and in the fewest possible words. He asked, too, with great fervor; argued and pressed the case; and, all alone there, grappled psychic forces in a more positive and dynamic way, even, than in any of the celebrated combats of logic, wit and will which he carried on with the manufacturers and the financiers who were closeted with him in that same room from day to day.

The foundry, the furnaces, the shops, are all gone over; the contracts for steel ribs, girders and plates for ships building along the Clyde and at Belfast; his banking-house at Glasgow; its branches at Inverness, Aberdeen, Edinburgh, Dundee and Stirling. Shall he bear longer with that superintendent, or displace him? If the latter, with whom? "Sandie," he cries, "honest, faithful Sandie, too easy with the men—will discharge none of them—shall he not go? By whom shall he be succeeded?" And, after a moment, apparently getting no encouragement from the Oracle to displace that merciful man, he adds, "God bless Sandie!" Shall he sign a certain contract, insist on its modification, or decline it? There is a pause here; intense thought; then he says, "Remember Hiram's and Solomon's contract, and show me the modification that will make it right for both." Shall his house negotiate that issue of bonds? Shall it buy such a block of stock? Then he grows personal: "Sustain Mr. MacDonald,"—Mr. MacDonald is head of the banking, his most valued and loved helper, but nearing a breakdown, for few can keep John Gordon's pace. "Bless Mr. Blackie,"—Mr. Blackie is head of the iron and steel,—"give him more backbone." From these he passes to other of his more important helpers, a score of them at least. "And Annie," he adds, with voice a bit shaky, "better, to me, sick, thou knowest, than all other women well, thy best gift; and her ain lassie, oor Kathleen; gie her soonder views o' matters pecuniary, I humbly beseech thee, aboot pittin' the money into the bank, as the Maister said; an' didna even he—an' weel toward his last 'oors too—sit ower again' the treasury? Amen."

There is no bridge, be it observed, to get to the "Amen."

Then he rises from his knees, draws the shade half down the window, reads a chapter from the Proverbs,—to the sagacity of the Proverbs he attributes in no small degree his business success,—turns the key of his office-door, opens his desk, and tackles his correspondence.

He is secretive about his business affairs. Sometimes he refers, with a devoutness that people take for mysteriousness, to the Silent Partner he must consult. Thus it comes about that many persons—all unwittingly to him—suppose that some great but anonymous financier is his associate. They all mistake. His Silent Partner is God. Not the Duke of Westminster, nor the Rothschilds, nor his personal friend, Andrew Carnegie, could serve him so well.

Nevertheless,—for so does God bear with men!—when his eyes shall be opened he will shed bitter tears of repentance over sundry items on his side of the copartnership; items rightly enough intended, but the devil's own, fresh out of hell. Ah, the misery of it is that not the devil's men only, but Christ's men often, with their blinded eyes, are goading the world on toward economic perdition!

Chapter VII., entitled Kathleen Gordon's Coronation Day, will appear next week.

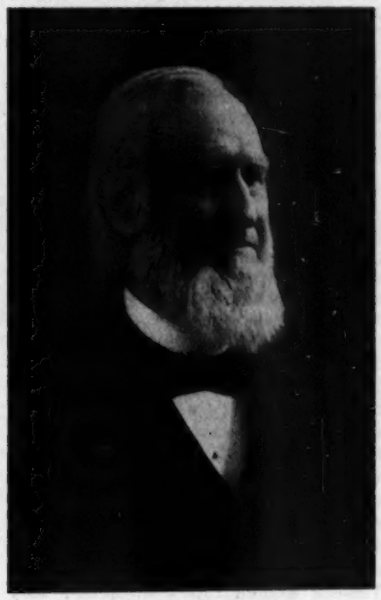
Rev. Daniel Taggart Fiske, D. D.

Dr. Fiske died suddenly at Newburyport Mass., Jan. 15, thus ending a pastorate of more than fifty-five years over the Belleville Church of that city. That was his only pastorate. If he had lived till March 29, he would have reached his eighty-fourth birthday. Graduating from Amherst College in 1842, and four years later from Andover Theological Seminary, he spent another year there in study, and was ordained pastor of Belleville Church Aug. 18, 1847. After forty years of service he presented his resignation, but at the earnest request of the church and parish withdrew it and was made senior pastor, the pulpit and pastoral work being mainly committed to three successive colleagues, Rev. Messrs. Willis A. Hadley, A. W. Hitchcock and Richard Wright, the latter being now in charge.

For a long time Dr. Fiske was prominent in the counsels of Congregational churches of the state and of the whole country. He was a corporate member of the American Board. In 1861 he was made a trustee of Phillips Academy and Andover Seminary. He became president of the board in 1885, retaining that office till advancing years made the burden too heavy for him. He held this position through the trying times when the seminary was the object of suspicion, attack and litigation because its teaching was out of harmony with its creed and with most of the more conservative part of the denomination, yet so Christian was his spirit and so well balanced his judgment that he retained the friendship, and we believe the confidence, of those who knew him, to whatever party they belonged.

He took an earnest part in the discussion of current changes in theology of fifty years ago, and courageously advocated the then advanced views of Professor Park in the *Bibliotheca Sacra* and other quarterlies. He lived to understand and appreciate the changes in theological thought of the end of the century. The last contribution in theology was a discussion of the church in the *Bibliotheca Sacra* four years ago. He published also a valuable memoir of his cousin, Fidelia Fiske, in book form.

The fiftieth anniversary of his pastorate was celebrated in 1897 with affectionate tributes from many distinguished men, among them Dr. R. S. Storrs, a college friend, who wrote to the church a letter of warm appreciation, and Dr. D. L. Furber, a seminary classmate, who testified to the happiness of a lifelong friendship. A letter from Dr. T. T. Munger gave this true and fitting analysis of Dr. Fiske:



Conservative and yet progressive, reverent toward the past and trustful before the future, holding on to what is good and true, or even seems to be such, but freely accepting the light that every day surely brings, dealing with souls and with institutions carefully and not rushing into change on mere impulse or half knowledge, a humble and patient waiter on God's unfolding plan and yet ready to speak and to take a stand when the divine mind has clearly revealed itself—such is the picture of his life as it stands out before those who have known him from the beginning.

Dr. Fiske has left a widow, one daughter and two grandchildren.

The Presbyterian mission work in Syria has an important ally in its medical work, for by its means the board is enabled to enter territory usually debarred to foreigners. Dr. Mary Pierson Eddy, with her camping outfit and Bible women, has traveled on horseback all through the mission field and even beyond its confines. She pitches her tent in some outlying village and stays for a few days or weeks ministering to the spiritual and physical needs of the villagers. Recently she has opened a woman's hospital and dispensary at Junieh, fifteen miles from Beirut. It has been the boast of the Maronite patriarch that no Protestants would be allowed in that region and probably no male missionary would have succeeded in locating there. After much difficulty, however, Dr. Eddy has managed to establish a medical mission, which will also prove a great spiritual benefit.

The Home and Its Outlook

Our Daily Bread

BY LULU WHEDON MITCHELL

We hunger, Father. Give us bread to eat,
The heavenly manna, yes—but since from dust
Thou madest us, we crave, because we must,
Earth's coarser food, for we have found it sweet.
Of Love, of Joy, to each his portion mete,
Laughter and tenderness, aye, e'en the crust
Of pleasant memories. Our cry is just—
Thou knowest we are clay from head to feet.
Shall not the lip caressing also praise,
The beauty-loving-eye discern Thee best,
The happy face reflect Thee truest wise?
Forgive our willful and our wandering ways;
We come to Thee for succor and for rest—
Father, we hunger, and the daylight dies!

Home Life in Japan

This article is written from an inside knowledge of Japanese homes. The author is an American woman who married a Japanese gentleman and lived for several years under the conditions which she describes.

In most civilized countries today the wishes of the husband are the mainspring of the wife's action, but in Japan it is the husband's will. "Woman is a fool," said a Japanese gentleman once in my hearing, and I proved myself no exception to the generalization, for I listened to him. "But," he continued, "if she will obey her husband people won't laugh at her. Japanese women are much better than European women, though. The Western women rule everything; they think they are great gods. Their husbands are very unwise and cowardly to let them behave in such proud style. The European wife, instead of waiting on her husband, makes him get everything for her!" The whole was uttered in a tone that implied, "Disgusting and preposterous!"

I have quoted this statement because it was one which might have been made by any score of husbands and fathers in Tokyo. Now and then one finds a man of far more liberal opinions, but we must take the average when we speak of nationality. The average man's opinion of woman is that she is greatly his inferior. On this corner stone he rears the institution of the family. The little son, long before he has learned to tell the truth and to curb his temper, knows his mother's place, for, strange as it may seem, each mother is careful that the grand old doctrine of "man" shall be faithfully preserved. In its obliviousness to the power of well-developed womanhood Japan is far behind the other Christian nations and far behind her own ideals.

It is not that the Japanese married woman has to toil and moil incessantly for the household. She is provided with one servant always, unless the family be a poor one, and often with many. Her business, as in our own homes in that respect, is that of overseer. She has leisure, in which she occupies herself much as any woman in our own land might if she had only a moderate education and rather narrow interests. The Japanese wife has more actual freedom than any other wife in the East. The Turkish women are captives in comparison. The Japanese are proud to admit this, but they jealously guard the conservatism they deem necessary.

The husband in Japan admires his wife when she is obedient above all things. He has complete authority over her, which he often abuses by alternate fits of cruelty and indulgence.

Said a student to me once, speaking of a gentleman who had married a *geisha:* "Mr. Otsuka loves his wife all the time. It is a very curious thing."

Why was it a curious thing? Because love is the highest expression of the individuality and the Japanese strive unceasingly to suppress individuality. By this they may gain certain benefits not so well known to the Western world, but it is undeniable that strong family affection based on a sound respect for the individual is and must be wanting to a large degree. It is right here that the West and the East cannot and do not care to understand each other.

A guest in a Japanese home is made to feel that all creation exists for his benefit, and if he be in a receptive mood he finds it decidedly agreeable. No member of the family mars the illusion by trying to impress upon him his peculiar tastes or doings. It is as if all had infinite leisure to minister solely to his pleasure. If the Japanese could only realize how one pines for something personally significant, some expression which we do not afterwards discover to be strictly classical, some petulant defiance even of their everlasting precedent!

Guests come and go, but the ceremonious performance of the sacrifice of humble individuality ever goes on, and the most successful, because the most practiced actor in this national tragedy, is the wife and mother. If it were possible to conceal every hope of the soul and feeling of the heart by artificial gesture then the Japanese woman could do it. But as it is not, one soon learns the motives that underlie the substitutions and from these instinctively feels what the natural expression would be.

Even a foreigner soon decides the worth of a Japanese smile, and every baby knows just how little his father's frown implies. I wonder if the Japanese themselves do not take considerable pleasure in understanding each other in this roundabout way. But this self-suppression is not the lovely spontaneity it seems; it is often a dolorous duty and the effect of ages of severe schooling. It is certainly contrary to nature, yet it is as beautiful as it is possible for art to be.

The children of Japanese homes are well-bred. A foreigner never fails to notice it. As a rule they are obedient and deferential to their elders, sweet and obliging among their equals, and patient to a degree that is philosophical, yet no more genuine children are anywhere to be found. No child is without its responsibilities, and in most cases these are strapped to its back and it bears them cheerfully. There is a beautiful spirit of helpfulness between brothers and sisters.

A TYPICAL JAPANESE FAMILY

I think the children have more real affection for each other than they do for their parents, for whom their respect is unbounded. Although the Japanese take great pride in their babies and their growing sons and daughters, they strenuously endeavor not to reveal it, and if you had naught but their word for it you would think they were quite harassed and disgusted with their offspring.

"I suppose," said a friend, before I left for Japan, "you will have to refer to your baby as 'my dirty, insignificant and troublesome little son.'"

Still, after all, no one can withstand the blandishments of an infant, and many a Japanese mother have I entrapped into glowing details of the accomplishments of her small children.

The mother does not often give them all the attention which mothers should. She is ever at the beck and call of the head of the family to the exclusion of all other requests. At such times if the babies protest they are stuffed with sweets or turned over to the

servants, and such times are nearly all the time. The servants are not refined, but they are kind-hearted women, and they are closer members of the household than our servants are or would like to be, and for that reason they mother the children and naturally get the greater half of their love.

Much of the discipline of the family is turned over to the elder brother. It is summary and sound. Occasionally the father devotes himself to the children on a picnic or a walk or in the evening telling them stories or playing games, but never under any circumstance will he lay aside his pipe and his dignity to crawl about on his hands and knees in the similitude of a lion. "*Ototsan*" is always imperturbable.

Mothers and fathers often speak admiringly and wistfully of the care and love that are bestowed upon the children of the West, and it may come to pass some day that their own will figure more as human opportunities than as issue and heirs.

A Japanese away from home is the most homesick thing in the world. What is it he longs to get back to? His own family? His friends? No, these are too easily put on and off. It is Japan itself. All Japan is home to him, and no wonder. Never did any nationality in any age become more amalgamated. Its racial instincts exactly correspond to family pride and family affection. Its former exclusiveness bred these in the bone. Besides, its blood relationships are so closely interwoven that it is, in reality, one huge household and family.

Japanese Babies

A little bird sings from over the sea,—
"I've been to a land that pleases me.
'Tis a fabulous land, where babies don't cry
From the time they are born till the time they die."

You queer little baby way over the sea,
Tell us, O tell us, how can it be?
Aren't Japanese baby clothes ever too tight?
Don't Japanese babies wake up in the night?

Do Japanese teeth come through without pain?
Or Japanese children tease babies in vain?
Don't Japanese pins have points that prick?
Won't Japanese colic make little folks sick?

You queer little baby, if secret there be,
Send it, O send it, way over the sea!
There is no such secret. Far off in Japan
Some babies can cry, and they'll prove that they can!

—*Around the World.*

Ten Timid Husbands

Many years ago the prefect of T'ai-wan Fu said to me, in the course of an informal conversation after a friendly dinner, "Do you foreigners fear the inner ones?" and on my asking what was meant he told me that a great many Chinese stood in absolute awe of their wives. "He does," added the prefect, pointing to the district magistrate, a rather truculent-looking individual who was at the dinner party; and the other guests went into a roar of laughter.

The general statement by the prefect is borne out by the fact that the "henpecked husband" is constantly held up to ridicule in humorous literature, which would be quite impossible if there were no foundation of fact.

I have translated one of these stories, trivial enough in itself, but like the proverbial straw well adapted for showing which way the wind blows. Here it is:

Ten henpecked husbands agreed to form themselves into a society for resisting the oppression of their wives. At the first meeting they were sitting talking over their pipes, when suddenly the ten wives, who had got wind of the movement, appeared on the scene.

There was a general stampede, and nine of the husbands incontinently bolted through another door, only one remaining unmoved to face the music. The ladies merely smiled contemptuously at the success of their raid and went away.

The nine husbands then all agreed that the bold tenth man who had not run away should be at once appointed their president; but on coming to offer him the post they found that he had died of fright!—*From Giles's China and the Chinese (Macmillan).*

The Trouble with Hygienic Food

Luminous essays are written setting forth the cheapness of cheese, fish, and certain vegetables, as substitutes for meat; also the superior nutritive value of beef stews, as compared with porterhouse steaks and prime rib roasts, is ably reduced to a mathematical calculation of calorics. But when the aspiring and virtuous housewife has mastered all this domestic science, she is absolutely helpless to apply it because of the prejudice of the family palate. Children seem born with a determined will to eat nothing that is hygienically proper for them or economical. Did you ever know your darling boy to cry for prunes? Does not your dear little girl spurn inexpensive health foods? Lives there the man who will eat stews with a relish because, forsooth, the war in China or South Africa, or the rush to the Klondike, has raised the price of meat?

In nothing else does habit so govern as in what we eat. Now that domestic science schools have put women in possession of the knowledge necessary to reasonable living, one thing more is wanted to make household economy practicable. It is a reform which will give men and little children a natural craving for what is good for them.—*Harper's Bazar.*

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

4. ANAGRAM

The spider has woven lightly
"A FILM NET" with wonderful skill,
And in it how very tightly
He snares bugs and flies at his will.

His web, like a sinful pleasure,
Is attractive, fair to behold,
But ruin comes beyond measure
When its threads the victim enfold.

C. I. H.

5. A COUNCIL OF THE FATHERS

This famous council was held in a town on the Father of Waters, and The Father of His Country was at once voted into the chair. The Discussion was opened by The Father of English Poetry, but when he had quoted at length from The Man of Law and The Squire, he was called down by The Father of English Prose, who said that his royal pupil, Elizabeth, held quite opposite views. Then up rose the venerable form of The Father of Epic Poetry, who declared that neither Nestor nor Agamemnon had ever heard any other opinion than that given by the first speaker, whereupon he was flatly contradicted by The Father of History, who said that in all the famous lands he had visited nothing whatever had been heard of such views. However, as this last speaker had no very high reputation for veracity, his remarks produced little impression. The Father of Inductive Philosophy then read at length from his Novum Organum, to prove that everybody all round was in the wrong. Then arose the Father of American Law, who said that not when he was Secretary of State, and Chief Justice, nor at any time during the first third of the 19th Century, had any such ideas been considered lawful. The Father of Greek Tragedy had brought along his "Prometheus Bound," but not finding anything in it to help settle the dispute, he was about to vote with the opposition, when The Father of the Faithful arose to settle the whole controversy by a quotation from the Scriptures, which again threw every one into confusion. All this wrangling brought on the scene a sinister figure whom all recognized at once as The Father of Lies, and all started promptly for the door, crying out, "Get thee behind me!" When they were fairly in the open, they saw that quaint and genial person, The Father of Angling, who cried out to them, "Come, come, gentlemen, let us be quiet and go a-angling!"

DOROTHEA.

6. RIDDLE

Equipoise of the scale
Without me would fail.
Your house could not be
Built up without me.
I'm heavy, I'm light,
I'm dull, I am bright;
A vessel at sea
Is dependent on me.
I come from the sky;
I am all in your eye.

E. R. B.

ANSWERS

1. 1. Lilies. 2. March. 3. Mode. 4. Clod. 5. Drone. 6. Victor. 7. Mood. 8. Civil. 9. Libelous. 10. Clime. 11. Dove. 12. Liver.

2. Snow-ball.

3. 1. Thinking. 2. Waking. 3. Working. 4. Striking. 5. Seeking. 6. Liking. 7. Croaking. 8. Tasking. 9. Quaking. 10. Making. 11. Breaking. 12. Spiking. 13. Basking. 14. Smoking. 15. Drinking. 16. Larking. 17. Shirking. 18. Sneaking. 19. Shaking.

TANGLE SOLVING

The solutions of 89 and 90 have varied considerably, but after carefully throwing out all words and names not strictly accurate about a dozen lists remain that are quite complete and correct. Of these, three have special features of decided merit. The list of Rev. W. L. Hendrick is very neatly and systematically arranged, that of Charles Jacobus is expressed in verse, and one of J. F. Taintor's answers is ingeniously given in a little prose essay. It is decided that, on the whole, the work of Rev. W. L. Hendrick, Norwich, Mass., should receive the prize.

Unfortunately, the exceedingly clever answer of E. H. Pray to 89 could not be considered, as the companion answer to 90 did not come to hand. The "shorthand" words were worked into a little essay, and each word was given the exact sense of the published definition.

Lack of space prevents acknowledgment of all solutions of the prize tangles, but other answers are credited from: S. P. Bartholomew, Bristol, Ct., to 91; S. K. B., Philadelphia, N. Y., 91; Mrs. M. A. Bates, Windham, Ct., 91; Mrs. E. G. Loring, Hampton, N. H., 91; E. B. D., Springfield, Mass., 91; Mary T. Root, Providence, R. I., 91; Emma S. Lane, North Brookfield, Mass., 91; Harrie, Southfield, Mass., 91; E. J. Brittain, Worcester, Mass., 91; Mrs. M. W. L., Chicago, Ill., 91; Esther M. Howell, Worcester, Mass., 91; Mrs. Mary F. Messer, Beverly, Mass., 91; J. L. D., Cambridge, Mass., 91.

For the Children

The Bird Charmer

BY CAROLINE BENEDICT BURRELL

I was walking through the gardens of the Tuileries when suddenly a voice called out peremptorily, "Francis the First, come here this minute!" I stopped in astonishment, dropping an armful of parcels to the pavement; involuntarily I glanced around at the statues standing stonily on their pedestals, expecting to see one step down in answer to the summons. As nothing of the sort happened, I turned around in a circle and at one side of the path I saw the speaker. He was dressed in brown clothes with a dust-colored hat; he held his two arms extended, and on these and on his shoulders and head perched English sparrows, ten of them, twenty of them—I gave up counting they were so many. It was the Bird Charmer of the Tuileries with his flock. People pressed close around him on the gravel path, but the sparrows never even glanced at them; their attention was concentrated on this man who spoke to them exactly as though they were human beings, and they certainly understood him.

"Down, down"—he began pushing the birds off his shoulders and scattering crumbs for them. "Come, now, when I call your names. Here, Marie, is a bit for you, first of all." A brown morsel of a bird flew up to his finger and took the bread and dropped down again to the path.

"Now, Francis the First, show your tricks!" Up flew his Majesty toward a crumb tossed high in the air; he fluttered underneath it with open bill, caught it as it fell, and flew down again. His master smiled. "That's a fine trick of yours, old fellow," he said. "Now do it again." Again he tossed the bread into the air, and again the little creature repeated the feat.

"Now see the bird who won't frighten," he exclaimed, advancing with swinging arms and hoarse calls and heavy, shuffling feet directly on a scrap of a bird which showed by its round body and brief tail that it was a young one. "Hoo—hoo!" cried the master in tones calculated to terrify an ogre, scuffing up the gravel in showers before him as he advanced. The atom before him backed coolly away, keeping always just half an inch ahead of the toe of the great boot, twinkling its bright eye in evident enjoyment of the game. "He won't scare, that one," said the charmer, tossing a crumb to the little bird with a laugh; "and he only a month old!

"Now see this: Blondine, Blondine, take this bit home to your babies in the Column Vendome." Up flew a little mother and took the generous piece from his hand, and instantly darted off over the tree tops and out of sight.

"Wonderful!" exclaimed the spectators. "Not at all," replied the master, loftily.

"See now Josephine. Come, *ma petite*, you live in the tree at the end of the walk; take this to your little ones." Josephine dropped the crumb she was eating at his feet, snatched the tidbit from his hand and flew at once to the tree he mentioned. "She has her nestful there," he explained with a smile.

"*Voilà* Béranger, my old comrade, see now, this is for you"; and Béranger, an old bird with faded plumage, came to his shoulder.

"Come now, all," he called, opening his arms wide, and the flock rose from the path and swarmed over him, lighting on every available space. "Now down," and he shook them gently off. Suddenly he glanced up. "Come, come, Claudine, *en route!*" and down from the very end of the garden came flying a tiny sparrow, straight to his shoulder. "Why are you so late," he demanded; "were thy little ones naughty? Well, here is thy breakfast ready," and he placed a crumb between his lips. Claudine fluttered to his mouth, steadying herself with a foot on his chin, and took the crumb hungrily.

"Nicholas is the old fellow," the master said, pointing to one battered bird; "he will find me out wherever I am. I go away to rest. I repose myself on a bench hidden under a tree. I close my eyes. He comes; he sits on my knee; he hops to my shoulder; he will not leave me to sleep. Bad, bad bird!" But Nicholas pecks on at his crumbs in the gravel, unmoved.

"But how did you train them?" some one asked.

"Oh, I come to the one place every day," he replied, "and they soon know me. They tell each other I bring them food. I never try and catch them. They watch my eye; they see I love them; I talk to them; they soon learn I am as a father to them. See now!" Then he named them over, pointing each one out in turn: Father Jerome, Ferdinand, Chocolate, Princess, Goulie, Robinet, La Chinoise, Diable, Garibaldi, Le Boer, Gabrielle, Gustave, Gugusse, Nicholas,—are you all there? Well, then, look!" and he poured over their heads a shower of crumbs. Then, after watching them eat, he waved his hands. "Go now, my children," he said; "breakfast is over;" and instantly the flock rose in the air and in a moment they had disappeared.

Eating Crusts

The awfulest times that ever could be
They had with a bad little girl of Dundee,
Who never would finish her crust.

In vain they besought her,
And patiently taught her,
And told her she must:
Her grandma would coax,
And so would the folks,
And tell her the sinning
Of such a beginning.
But no, she wouldn't,
She couldn't, she shouldn't,
She'd have them to know—
So they might as well go.

And what do you think came soon to pass?
This little girl of Dundee, alas!
Who wouldn't take crusts in the regular way,
Sat down to a feast one summer's day;
And what did the people that little girl give?
Why, a dish of bread pudding—as sure as I live!

—*Mary Mapes Dodge.*

Ascend a step in choosing a friend.—*The Talmud.*

In and Around New York

A Choral Service at Manhattan

Manhattan Church has adopted a choral service for Sunday evenings which is meeting great favor. It seems to have been adapted from the "cathedral service" adopted some time ago by Dr. Bartlett in the First Church, Chicago. There is much responsive reading and many responses by the choir. Manhattan is fortunate in having in Professor Allen a choirmaster of exceptional ability. To him is due in large measure the success of the new service. The choir is augmented Sunday evenings with several violins, the players being, like other members of the choir, volunteers from the congregation.

Birthday of the Church of the Strangers

The thirty-fifth anniversary of this church, otherwise known as Deems Memorial, was observed Jan. 4 by a service in which Dr. J. Wilbur Chapman, Presbyterian, Dr. J. P. Peters, Episcopal, Rabbi Gottheil of the Jewish Temple Emmanuel, and Mr. Robert C. Ogden made addresses. Methodists were represented by Bishop Andrews, who preached in the morning. The Church of the Strangers moved to its present building on Fifty-Seventh Street in 1897, two years after Mr. Blackburn succeeded Dr. Deems.

Central's Proposed Branch

Central Church has decided to start a branch further up town in Brooklyn, possibly in the neighborhood of St. Mark's Avenue and the Boulevard. An offer of $1,000 a year has been made to the church for the partial support of such a branch, and a joint committee consisting of the pastor, three trustees and three deacons has been appointed to secure a site and formulate plans. Funds have been appropriated for the erection of three tablets in the church to the memory of Drs. French, Scudder and Behrends, deceased pastors. It is hoped to erect them in time for unveiling at Easter. In view of the increased income of the society, growing out of the earnest and effective work of Dr. S. Parkes Cadman, his salary has been increased $1,000, making it $10,000. A committee has been appointed to secure a set of individual communion cups by April 1.

Large Gifts for Religious Work

The year-books of four New York churches, just issued, indicate that, whatever may be said about a falling off in church interest, these churches show no evidence of it. Confining our comments to finances, let it be noted that the total contributed by these congregations in 1902 was $666,867. The separate figures are: St. Bartholomew's Episcopal, $222,920; St. Thomas' Episcopal, $181,595; Brick Presbyterian, $138,642; Incarnation Episcopal, $123,710. Of this the following sums were spent for maintaining the churches in which they were raised: St. Thomas', $41,185; Incarnation, $35,992; St. Bartholomew's, $34,280; Brick, $29,467. In other words, the four churches spent for outside work $525,943 in one year. The benevolences include help in the maintenance of chapels, affiliated churches, foreign and home missions.

Plymouth's Veteran Usher

Fifty years is a long term of service as usher of a church, and we question whether another man in New York can show a similar record to that of Mr. Stephen M. Griswold. He has seen Plymouth Church grow from a small organization to a large and powerful one, and many to whom he gave seats in early days of his service have found places in the church triumphant. Mr. Griswold celebrated his fiftieth anniversary as usher with a dinner at the Montauk Club last week, having as guests about 150 Plymouth Church people. A silver loving cup was presented by the people and an illuminated resolution by the board of ushers, presentation addresses being made by Mr. E. R. Kennedy and Dr. Hillis.

C. N. A.

The Campaign of Testimony*

VI. The Witness in the Great City

By Prof. Edward I. Bosworth

From the university town Paul came to the great commercial center, Corinth, half way between Rome and Ephesus. Here it was not university professors and students with whom he had to do, but business men, licentious women, sailors, porters, slaves, people of the street and the wharves, rather than of the lecture-room and the library. No Greek city was without pretensions to learning, and Corinth doubtless had its many professors of rhetoric, but they did not dominate its life. Its spirit was that of keen commercialism, superficial but conceited culture and scandalous vice.

1. *The mood in which Paul came to Corinth.* Paul came to Corinth in a disturbed state of mind. During the preceding months he had frequently been in danger of assassination. He came to the great city alone, which was no slight circumstance to one who loved company as well as did Paul [cf. Acts 28: 15; 17: 15; 1 Thess. 3: 1]. He was in distress of mind about his church in Thessalonica [1 Thess. 3: 1-8], where he had been cruelly slandered [1 Thess. 2: 1-12]. He had recently been sorely disappointed twice in his plan to revisit them [1 Thess. 2: 17, 18]. The whole of 1 Thessalonians was written near the beginning of the Corinthian residence and should be carefully read because of the light which it throws upon Paul's state of mind at the time.

Moreover, his recent experience with the university people in Athens was not reassuring, and he may perhaps have doubted whether he would fare better in Corinth. He confesses that he approached the city with "fear and trembling" [1 Cor. 2: 3]. The athletic Greeks loved a fine presence and a graceful bearing, which Paul seems not to have had. They loved fine rhetorical phrasing in public speech, and this also Paul did not have. A considerable portion of the church, even in after years, were never satisfied with his "delivery" [2 Cor. 10: 10; 11: 6].

2. *The testimony.* In these first lonely days in Corinth Paul seems not to have given himself so heartily to the work of propagandism as in Athens. He evidently proposed to stay a long time in this great center, and his first concern was to provide for the support of himself and his associates, and also, perhaps, for the expense of the journey which Timothy and Silas were then making to Thessalonica and Philippi. In doing this he met two persons who were ever after valued friends. Every Sabbath, to be sure, he presented his views in the synagogue [v. 4], and when his two associates arrived they found him already in the heat of debate with the conservative element among the Jews [v. 5] and the usual break with the synagogue authorities already imminent [v. 6].

The truths presented in Corinth are clearly brought out here in Acts and in the first letter to the Corinthians. Paul emphasized the Messiahship of Jesus [Acts 18: 5], laying an especial emphasis upon the death of Jesus which does not appear in his Athens address [1 Cor. 1: 17, 23; 2: 2; 3: 10, 11] and representing the death of the Messiah to be in view of our sins [1 Cor. 15: 1-11].

3. *The success in Corinth.* In spite of Paul's misgivings the work in Corinth was a great success and he afterward appealed to his Corinthian record with evident satisfaction [1 Cor. 9: 2; 2 Cor. 3: 1-3; 12: 11, 12]. The church was a large one, composed mostly of Greeks. Many of the members were from the middle and lower classes of society, as is evident from 1 Cor. 1: 26, though this passage implies that there were some distinguished persons in the church, for instance, the leading man in the Ghetto [Acts 18: 8]. Some of the members were well to do, for instance, the wealthy lady Chloe with her slaves [1 Cor. 1: 11]; Stephanas, the hospitable entertainer [16: 15]; Erastus, the city treasurer [Rom. 16: 23]; Titus Justus, the possessor of a large house [Acts 18: 7]. Slaves were found among the members [1 Cor. 7: 21], and some degraded men had been rescued from the lowest slums [1 Cor. 6: 9-11].

4. *The peril in Corinth.* This success was not achieved without great peril. Certain features of the situation were peculiarly exasperating to the conservative Jews. They lost their synagogue ruler and his family [Acts 18: 8]. They were irritated every Sabbath by seeing large numbers who had previously worshiped in the synagogue attend Paul's service in a house adjoining the synagogue. The feeling became so bitter that Paul evidently feared assassination or lynching and began to think of abandoning the work. He was kept from doing this by nothing less than such a vision as he had in two other great crises of his life [Acts 22: 17-21; 23: 11]. The Lord appeared to him and made him stay at his post [vs. 9-11]. The opposition was probably from a Jewish source, and the opponents were completely discomfited soon after, in the episode before the *bema* of the new proconsul, when the anti-Semites pounded the newly elected leader of the Ghetto [vs. 12-17].

5. *Jesus in Corinth.* The most wonderful fact about the great city was the presence of Jesus in it. Not only was he there, but he was full of hope for the city. He saw in its streets a multitude of people every day, some of them degraded men and women, who were recoverable, and whom he already regarded as potentially his own [v. 10]. What he needed in order to make them really his own was a suitable witness, a witness who would put himself at his Lord's disposal and be ready to die at his post if necessary. Paul was such a witness, and Jesus, who doubtless had his eye on this stronghold of Satan when he appointed Paul [Acts 26: 16-18], kept him where he was so sorely needed.

In accordance with Paul's conception we may think of Jesus as now in many a heathen city, seeing its degradation, believing in its recoverableness and waiting for suitable witnesses to appear. When his Spirit prompts men and women to become foreign missionaries, he is instigating them to go where he has himself long been waiting for them.

*International Sunday School Lesson for Feb. 8. Text, Acts. 18: 1-11.

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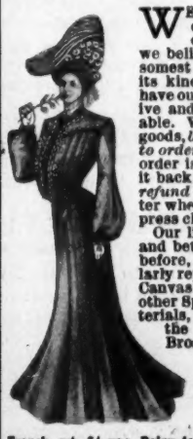

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The Conversation Corner

More Animal Letters

SOMETIME ago a little girl was reported as saying this to her mother: "Mother, I wish I could have just four wishes—the strength of a lion, the fleetness of a deer, the wings of a bird, and the wisdom of an owl!" I do not

know whether she got all her wishes or not, but happening to pass through her city the other day, I called upon her and can testify that she is a little dear herself! Perhaps she will write us a letter—as I asked the other Corner children to do two weeks ago—telling us what she received on Christmas.

We can give her the *pictures* of what she wants; the young deer was shown last week, and here are the wings of a bird, and the wise owl himself! Why is it that owls are always supposed to be so very wise? Those in Dr. Grenfell's country are not wise enough to keep from being eaten up by his hungry shoremen, or to prevent him from sending their feathers to the Congregational House to adorn the hats of lady friends of the Deep Sea Mission! Riding through Connecticut not long ago, I saw from the car window, just below Bridgeport, one of those ugly signs which are allowed to deface the wayside scenery, and this was what was on it—the picture of a great owl, and under the picture, Somebody's *Old Musty Ale*. Not much wisdom in recommending our Bridgeport boys to drink that stuff!

Both these pictured birds are taken (by permission) from Dr. Long's "School of the Woods," referred to in the last Corner. They figure there in his interesting description of the parental instruction given to the young partridges, but will serve me now to introduce the rest of the animal letters which I was not permitted to print last week.

BIRDS IN ALABAMA

Dear Mr. Martin: I have never written you before, and I should like to be a Cornerer. I am eleven years old. The robins have come. Of course you know that we have robins here in the winter instead of summer. Down here the boys, and the men too, shoot them whenever they can. Yesterday I saw six kinds of birds, mocking birds, redbirds, robins, thrushes and two I did not know. This morning I saw some blue jays. Down here we have fireworks at Christmas, and only a few on the Fourth of July. I send you some resurrection ferns in this letter. You may think that they are dead, but put them in water and they will turn green. It grows on certain kinds of trees and on old roofs. The most common trees here are pine, oak, gum and magnolia, in the order named. We have had no snow, and ice only twice, in the morning.

Kushla, Ala. ALFRED S.

How would you like that, boys—no coasting, no skating? But it must be a happy land in a coal famine! Sarah Noah put the ferns into water, and they fulfilled your promise. How customs differ in different parts of the country—I spent New Year's Day in New Jersey, and was awakened at midnight by ringing of bells, firing of guns, and the noise of firecrackers. The day was a universal holiday, and at every turn small boys saluted me with "'Shappy New Year!" Did you ever think before that the people in the South are watching for the coming of the birds in the late fall, as we do in the early spring? See Nuttall's Ornithology for redbirds in Alabama.

BIRDS IN NEW HAMPSHIRE

This beautiful incident from a Granite State minister comes just in time:

My Dear Mr. Martin: Here is something for your Corner, whenever you have a bird number. Yesterday I attended the funeral of a singular old lady, who lived alone in the edge of a forest, at quite a distance from neighbors. She had no intimate friends, but she made friends with the birds. For years it had been her daily custom to feed them until they came to know her, and have confidence in her. In the winter she fastened a little trough on the window ledge where she kept food, so that they could come and get it when they pleased. During the funeral, although the room was filled with people, the little birds came flying to the window for the crumbs they knew awaited them. The birds must have loved her, for she loved the birds; the woman's heart must have had more in it than some of us thought. G.

FISH IN NEW HAMPSHIRE

I think this letter is an answer to a Maine girl's question whether goldfish and pollywogs could be kept in the same dish.

Dear Mr. Martin: I have had goldfish, pollywogs, snails and a newt all in one aquarium. I fed them with fish food; it looks very much like paper. If you give them too much it makes the water milky. I found a little red salamander in the middle of the sidewalk near a pond. I kept him in a dish, for I was afraid if I put him in the aquarium the horned pouts would eat him. I kept him almost a week, and then he became a sala-wander instead of a salamander, and I lost him. I just love to read the Corner letters, and what you say about them. I hope some day I can come into the Congregational House and see you.

Concord, N. H. MARGARET R.

I hope so too. But would not Polly-Wog have taken care of Sally-Mander if left in the aquarium?

LIZARDS IN THE PHILIPPINES

It is but a step from salamanders to lizards, although a long step to find them in our new possessions beyond the sea.

Dear Mr. Martin: If you have called a halt on cats, the children may like to hear about another kind of animal in a far away land of ours. The wife of an army officer who with her little girl has been living in San Nicolas, Island of Cebu, Philippine Islands, writes of the tiny chameleon lizards, of whom three or four live in their house and run about the walls, and catch flies and ants. They twitter like a sparrow, and are very harmless. Out in the cocoanut trees are big ones, two feet long. They sound like a hurdy-gurdy, with a sort of croak on the end, and answer back and forth like katydids. The little girl's name is Susan, and very soon the Filipino children, when they met her on the street, said, "Hello, Soo-see," and she answered cheerfully back, "Hello, Picaninny," and they all could laugh and cry in the same language.

Plainville, Ct. MRS. H.

I wish "Soo-see" would write us herself. As to the "halt on cats," I have—[I know what Mr. Martin is coming to—not room for a single paw or mew on this page!—D. F.]

For the Old Folks

NEW QUESTIONS

The quotation in the first one explains the frequent requests of those in elder life for hymns or other pieces associated with the scenes of their early childhood, which somehow they find themselves more and more inclined to recall and review with a tender interest unknown in previous years. This surely justifies the space given in this column to mention of bits of prose or verse, even though in themselves commonplace, in the hope that some other memories may supply them, or refer to books containing them.

Dear Mr. Martin: Can some one through the "Old Folks' Column" of *The Congregationalist* tell me where I can find the poem containing these lines? These words as I knew them were set to music.

Sing then, O sing to me,
How sweet each note appears;
Ah! 'tis the melody
We heard in former years.

Fairmont, Minn H. M. P.

Dear Mr. Martin: I wish to ask if among your readers there is one who recalls the verses describing the building of Solomon's temple, one verse of which only I can remember.

Now when the Queen of Sheba did hear of his fame,
Up to Jerusalem she instantly came;
And when she came there she was filled with surprise,
This wonderful temple so dazzled her eyes.

Your notice of Dr. March's Yale poem, "The Iron Horse," has awakened renewed interest in the poem, as well as in the author, who is still remembered by many in Connecticut. Effort had been made here at the University to find it, but it was not found.

New Haven, Ct. S. H. B.

Mr. Martin: Can any of the "elders" tell me where to find a piece of poetry published in the *Christian Mirror* some fifty or sixty years ago, entitled "The Birthday Ball"? A lady who knew it in her childhood can recall a part of it, and having lost her sight in her old age is very desirous of refreshing her memory. It began:

Fair was the costly pageantry
In Herod's palace hall,
And light streamed upward fair and free
On mirrors bright as summer's sea,
And jewels flashed all gloriously
To grace the birthday ball.

Auburn, Me. H. L. J.

Dear Mr. Martin: May I come in among the Old Folks of the Conversation Corner for a little while and make a request? I would be so glad to get the words of a sweet little poem, the music of which has rung in my memory for forty-eight years. It was about the birds in the tree-tops calling to each other:

Come up, come up, for the world is fair,
And the young leaves dance in the summer air.

It was in the Sargeant's Standard Second or Third Reader, I am not sure which. [I find it in neither.] I would also like the words of a little song in a school singing book used at the same time:

Up on the hills on a bright sunny morn,
Voices clear as the bugle horn.

I shall be exceedingly grateful to any one who will send them.

Lawrence, Mass. MRS. C.

It is not often that the request to print the piece in full can be complied with, but sometimes copies can be sent; in this case it is extremely desirable to know the name and address of the party—these are often withheld!

Mrs Martin

The Literature of the Day

The Island of the Martyrs*

The martyrs of Erromanga were four—John Williams, George Nichol Gordon and Mrs. Gordon, and James D. Gordon, their brother, who came from Canada to take up the work after their death. The successor of the latter in this dangerous work is the author of this book of history and autobiography, who in twelve years of missionary labor has seen the transformation of a large part of the island.

The Martyrs' Memorial Church

Erromanga is the largest island in the southern group of the New Hebrides, about equidistant from the shores of Australia, New Guinea and New Zealand. The people are of the Australasian type and were haters of strangers and cannibals. Their attitude toward the visiting or shipwrecked mariner takes us back to a period that was already historical in Homer's time, when the explorer in the Mediterranean landed on strange shores in peril of his life.

Mr. Robertson draws for us a picture of the island—its volcanoes, its tropic forests and swift rivers, the earthquake, the tidal wave, the hurricane, from all of which he has suffered. The early days when sandalwood was the lure which drew traders to the islands, the coming of the first missionary and his death, the treachery of the natives and their feuds and divisions—which made one side of a bay safe and the other perhaps only to be landed on at the risk of life—the slow progress of influence, sadly interrupted by many deaths, are described. It was not in ignorance that Mr. Robertson asked to be assigned to the island, nor does his modest narrative conceal from us the many risks he ran. He tells us of steady progress, promising a complete extinction of the worse cruelties of heathenism.

He does full justice to the work of the Micronesian assistants who have been his helpers in the work. He does not minimize the dangers of the tendency, so insistent in the first generation of Christians, of a reversion to the customs of heathenism, or the lamentably hindering effects of the search for cheap labor which carries many of the young men to the plantations of Australia. Yet on the whole it is a hopeful book and cheering in its account of faithful labor and abundant harvesting. The pictures are good contributions to the understanding of the text. Mr. Robertson is evidently not a practiced writer, but he tells a straightforward and interesting story, full of detail in regard to work and life in the islands. There is, indeed, too much detail, perhaps, for the general reader, but all is of interest to the Canadian supporters of the mission and the friends of the missionaries.

* Erromanga, the Martyr Isle, by Rev. H. A. Robertson. Edited by John Fraser, LL. D. pp. 467. A. C. Armstrong & Son. $1.50.

RELIGION

Reason and Revelation, by J. R. Illingworth, D. D. pp. 271. Macmillan Co. $2.00.

The present volume is a development of the same metaphysical problem that was discussed in the author's previous work, Personality Human and Divine. The method is *a priori* and deductive rather than inductive from the actual facts. The reasonableness of the Christian position depends upon the reasonableness of the presuppositions of natural religion. All science is abstract; not only mathematics but biology is isolated from the universal concrete conceptions of philosophy. All departments of inductive investigation are like so many separate pages taken from different parts of a book. The metaphysician alone is able to study things in as much of their context as possible, and nature and life can never be understood in their unrelated pages apart from the context. The treatment of miracles and the Johannean authorship of the fourth gospel is especially strong. The discussion of patristic opinions is neither very full nor conclusive, but the book as a whole will be noted as one of the few recent important works that has no mark of the Ritschlian school.

Speakers for God, by Rev. Thomas McWilliam. pp. 356. H. R. Allenson, London. $1.25.

Sketches of the minor prophets, the history of their times and their writings. The treatment is from the modern point of view. The author says, "The fruit of research is no longer confined to a small band of scholars, but is open to every intelligent man and woman desirous of hearing and knowing the truth." This modest contribution to the study of the Old Testament justifies itself by the character of its work. It will be in increasing demand as popular study of the Bible turns more, as it is certain to do, to that most interesting period of the Old Testament history which brought forth the prophets and their messages to Israel and Judah.

The March of Christ Down the Centuries, by Rev. W. F. Crafts, Ph. D. pp. 128. International Reform Bureau, Washington, D. C. 25 cents.

Dr. Crafts's book is a fourth edition of his Social Progress brought down to date and with addition of a recent lecture. It begins with a running sketch of the progress of social advance and continues with a discussion of the present situation. The author is a cheerful optimist, as becomes one of the combatants in the thick of the fight for social reform. Yet he believes that morally America has gone backward in the last generation and calls for the union of churches and Christians for the transformation of society. The style is breezy and discursive and spicy at times. The opinions are radical in regard especially to the handling of the alcohol question and the social perils of organized capital. The book is a mine of material for argument and illustration, which only needs an index to be of much use to speakers on social reform.

In the Hour of Silence, by John E. McFadyen. pp. 212. F. H. Revell Co. $1.00 net.

Brief meditations on matters concerning the spiritual life on the line of the author's former book, The Divine Pursuit. Professor McFadyen has much power of interpreting human experience in the light of spiritual truth, and his book is helpful and delightful reading.

The Ruling Quality, by Prof. Herbert R. Willett. pp. 62. F. H. Revell Co. 35 cents net.

Faith is the ruling quality and to its study Professor Willett devotes these brief and helpful chapters. The devotional spirit and enthusiasm of the book make it interesting reading.

Thirsting for the Springs, by J. H. Jowett. pp. 208. H. R. Allenson, London. 88 cents.

Devotional papers by the pastor of Carr's Lane Church, Birmingham. Originally prepared for oral delivery, they have something of the freshness of thought and helpful interpretation of Christian truth which have always characterized the author.

The Revelation of the Holy Spirit, by J. E. C. Welldon, D. D. pp. 384. Macmillan Co. $1.75.

The author finds a broad and substantial basis for the doctrine in the Old Testament, and therefore does not limit the office of the Holy Spirit to the work of redemption from sin. He is the acting, quickening principle of life, sustaining as well as regenerating. In touching on the birth of Christ, he declares that the "life of our Lord is more miraculous than any incident of it." In the closing chapter Dr. Welldon writes of the constant modification of theology, "the subtle adaptation to the thoughts of each age." The work of the Spirit in the organic life of society is affirmed as an important part of his revelation in history.

The Jewish Sacrifices, by John Worcester. pp. 138. Mass. New-Church Union, Boston.

A good example of the allegorizing methods of the followers of Swedenborg. Devout, often eloquent and suggestive of spiritual thought, but somewhat difficult to follow for readers unacquainted with the technical language of the denominational theology. Now and then the relations between the facts of ritual and the hidden meaning drawn from them seem forced and improbable.

FICTION

Adam Rush, by Lynn Roby Meekins. pp. 352. J. B. Lippincott Co. $1.50.

Echoes of the Mexican War still linger in the quiet valley where the hero of this well-proportioned story is born. He goes to seek his fortune to a larger town and makes the friends his character deserves. The humor of the book is delightfully fresh, the people are alive, the hero's career is worth following. It is free from wearisome historical padding, while yet it lives in the atmosphere of American life. A book which will leave the reader pleasant memories.

An Erromangan Belle in Heathen Dress

The Tiger and the Insect, by John Habberton. pp. 235. R. H. Russell, New York.

A fond and doting mother, two small girls who still converse entirely in baby talk, an

aunt from the West in her blooming time and a lover of a manly sort make the central group in this amusing story. The management of the children by the aunt in the absence of their mother—in the intervals of learning to ride a wheel and amid the interruptions of love making—affords Mr. Habberton material for a good many interesting and amusing situations. The book is beautiful typographically and the illustrations are of a high quality.

Bayou Triste, by Josephine Hamilton Nicholls. pp. 227. A. S. Barnes & Co. $1.50.

Delightfully humorous sketches of life on a Louisiana sugar plantation, with descriptions of the Negroes that evidently speak of long acquaintance. There are bits of story about white folks, too, which center charmingly about the imagined narrator and her own special romance. It is fresh and unconventional and true in feeling and fun, and it will well repay the reader.

Roger Drake, Captain of Industry, by Henry K. Webster. pp. 306. Macmillan Co. $1.50.

The life story of a successful capitalist. It is interesting because it sets forth in a concrete and convincing way many of the facts and forces of modern commercial life. One cannot help realizing, as he reads the story of the Northwestern copper war, not only that it is true to life, but also the exact way in which certain tendencies of commercial warfare work themselves out in actual practice, as, for example, the supreme and decisive power of the railroad rate as affecting profits.

Istar of Babylon, by Margaret Horton Potter. pp. 494. Harper & Bros. $1.50.

A dream of the far East in ancient days, the fruit of faithful study of history, wrought into a romance with sustained imagination and literary skill. A goddess of Babylon becomes a woman, a mother, wife and widow; learns the secrets of human love, sin, sorrow, aspiration, and returns to her fellowship with the immortals. We see no reason why the author has made the prophet Daniel a repulsive scoundrel, a Jew scheming with traitors, instead of giving him the character ascribed to him in the Bible.

A Daughter of the Snows, by Jack London. pp. 334. J. B. Lippincott Co.

Strength and courage are the gods of Mr. London's literary idolatry. The scene of his story is in the snows of Alaska and affords an opportunity for the exhibition of the basal qualities of heroic manhood of which the author has availed himself with facility and power. In the case of his heroine he carries worship of the unconventional to an extreme, and in spite of all the skill which he has given to depicting her character we find his men much more convincing. The story is one which will delight the lover of the strenuous life, with its unhackneyed scenery and strong descriptive power, and in spite of a certain occasional coarseness of grain and crudity of handling.

FOR BOYS AND GIRLS

Mr. Sun and Mrs. Moon, by Richard Le Gallienne. R. H. Russell, New York.

One is instantly attracted to this book of children's verse by the odd title and the sumptuous setting which the publishers have provided. The poems are fanciful and often tender. A few will appeal rather to fathers and mothers than to little children, but the little ones will appreciate to the full the jolly nursery alphabet, and enjoy the imaginative quality of many others. As a piece of beautiful book-making it deserves praise, for it is printed in large black type on broad pages and lavishly illustrated with engaging pictures of children printed in sepia.

Miss DePeyster's Boy, by Ethelbred B. Barry. pp. 82. T. Y. Crowell & Co. 50 cents net.

A touching and well-written story of an elderly lady and her adopted son, the child of a distant cousin who had married a circus rider. The child is wonderfully well drawn and the atmosphere of the book is bracing. There is some question, however, of its right to a place among the juveniles. Much the larger part of its appeal is to men and women who have retained the heart of a child.

The Red Box Clew, by J. Breckenridge Ellis. pp. 230. F. H. Revell Co. 75 cents net.

There is so much that is good in intention and accomplishment in this story that we dislike to find fault. But the plot, with its triple abduction, and the characters of the villains are wildly improbable. The author's English is not above reproach. He constantly, for example, uses "like" in place of "as if," as "It looked like I wanted to be unhappy." Since it aims to be a story of ordinary American life, with a purpose of helping toward the appreciation of good reading, this extravagance of plot seems a good reason for not putting the book into the hands of children.

Lost in the Land of Ice, by Capt. Ralph Bonehill. pp. 241. A. Wessels Co. 90 cents net.

An adventure story. Opens in New York city, but carries the reader into South Pole regions. The narrative is well sustained and full of exciting incidents.

Whispering Tongues, by Homer Greene. pp. 100. T. Y. Crowell & Co. 50 cents net.

A story of college life in which hazing turns out badly for all parties concerned. Its purpose is good and its moral tone is high, but we doubt if college boys would admit that it is a true picture of the life they know. Its touch of the sentimental would ruin its helpfulness, we fear.

Master Frisky, by Clarence W. Hawkes. pp. 107. T. Y. Crowell & Co. 50 cents net.

A vivacious story of a dog. Frisky's dog world, companions and conversations make up a fascinating biography. Incidentally much natural history is taught.

Jim and Joe, by Edward S. Ellis. pp. 450. Henry T. Coates & Co. 80 cents net.

A well-written story, but much too sensational and improbable to be cordially recommended for children's reading.

Eric, or, Little by Little, by Frederic W. Farrar, D.D. pp. 366. E. P. Dutton & Co. $1.50.

A new edition in handsome form of Canon Farrar's too sentimental story of English school life.

MISCELLANEOUS

A Treatise on Massage, by Douglas Graham, M. D. pp. 462. J. B. Lippincott Co. $4.00.

A third, enlarged and illustrated edition of the standard work in English on a subject of increasing importance in modern medical practice. Of high value to physicians and students.

A Primer of Right and Wrong, by J. N. Larned. pp. 167. Houghton, Mifflin & Co. 70 cents net.

At the opening the book purports to be an accommodation of the thinking of an ethical student to the life of childhood, but it soon advances into the intricate comparison of legal and moral honesty and a discussion of the mischief of party feeling in all attempts at good citizenship. The range is so large that it is difficult to precisely place the book. Scattered through the volume are lengthy quotations from Ruskin, Emerson, Mann, Curtis and Washington, exceptionally well chosen.

Atlas of the Geography and History of the Ancient World, edited and arranged by John King Lord, Ph. D. pp. 43. B. H. Sanborn & Co.

Admirable maps of the ancient world brought down to date by the study of recent sources and satisfactory in mechanical rendering. Professor Lord has done his editing well and added a helpful index to the maps.

The Church Choir Book, edited by Walter G. Harris. Paper. pp. 75. Novello & Co., New York. 60 cents.

A compilation of music used in the usual services of the Episcopal Church, with a dozen pages ruled for manuscript, so that the book may also be of service where chants or hymns are peculiar to or traditional in a certain church. The collection seems to us complete and well arranged.

Rote Song Book, by F. H. Ripley and Thomas Tapper. pp. 144. Am. Book Co. 40 cents.

A primer of song for the use of schools. The material is graded for the school year, beginning with the simplest elements. For each month practice material for use preliminary to the songs is provided. The selections are made with good taste and are suitable in words and music to the end at which the authors aim.

Young People's Songs of Praise, compiled and arranged by Ira D. Sankey. Bigelow & Main. $25.00 per 100.

Two hundred and seventy numbers, old and new, gathered for use in young people's meetings. New pieces are mingled with familiar gospel hymns and many of the older hymns and tunes.

Pastoral Messages

A FINAL INSTALLMENT

Beginnings influence terminals, therefore let us begin the New Year right. Let us not be afraid to make promises and register vows. The all-wise and loving Father rejoices in any honest, earnest purpose to do better. The past is usually capable of being improved, therefore with God's help let us do it. . . . Learn progressive contentment. Restless only enough to make each today better than yesterday. This is only possible when "we *abide* in Christ and he is in us."

Dedham, Mass. EDWARD H. RUDD.

Some of you, in your daily struggle for the daily bread, are starving your real life by your neglect of religious privileges. I earnestly warn you. Do not bury your best self by putting your whole *soul* into money-making. You need your soul for something better and more lasting. "Do not let the *good* things of life rob you of the *best* things."

G. WALTER FISKE.

South Hadley Falls, Mass.

Every one should be having a specific work in some department of the church. If infirmity or circumstances make that impossible, yet each one can pray for the welfare of the church, for the pastor and the officers. Your pastor solicits the prayers of his people as the atmosphere of his work.

Let it be our New Year's consecration, to put aside all the pettiness of selfishness, to show more interest in one another as members of the same church, to seek out those who need sympathy, and to bestow the thousand little kindnesses of life on a fellow-mortal just because he is a brother; and thus to obey the great command our Lord left as his final commission—"Go, make disciples of all the nations"—making it the master impulse of our lives. FRANK H. ALLEN.

First Presbyterian Church, Sag Harbor, L. I.

The drawing power of a church does not rest primarily on the quality of its music, or the utterances of its pulpit; it does not rest either on the clarity of its creed or the simplicity of its financial policy, but on the fidelity of each member. Keeping faith with God and our fellows must be the constant practice of the church. If we are men of honor and courage in our business and social relations, if we are men of purity and peace in the home, if giving is a growing delight, if sacrifice is a joy, if the strong bear the infirmities of the weak, we lift up the Christ, and he draws.

That each member, then, may be a walking edition of the New Testament, a continued Acts of the Apostles, a love epistle, an animated gospel epic, an embodied heart message, known and read of all men every day of 1903, is the New Year wish of your pastor.

Webster Groves, Mo. CHAS. L. KLOSS.

Home Missionary Fund

A SAMPLE LETTER

Could you find among the contributors to your Home Missionary Fund some generous friend who would renew my subscription to *The Congregationalist* for the next year, and in addition send to my address, as per your offer, a copy of Fairbairn's Philosophy of the Christian Religion? If so, I assure you it would make the heart of a hard-working home missionary glad. *The Congregationalist* is enjoyed immensely by all our household, and it would be a sad loss to us if we could not have the benefit of its weekly visits. My salary is small and barely meets our family wants.

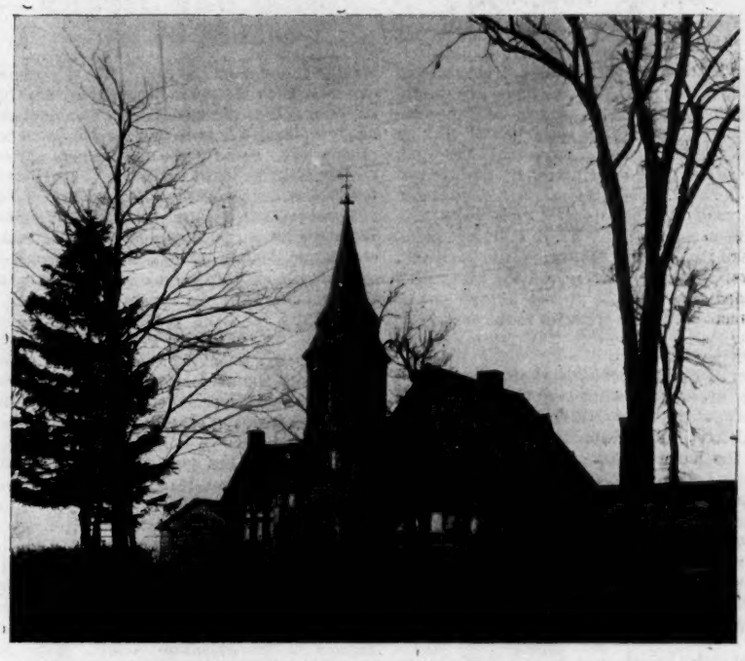
Iowa. W.

Miss M. D. Merrill, Haverhill	$2.00
A Maine lady	2.00
H. F. G., Millbury	2.00
Mrs. H. Cousens, Newton Center	2.00
A Providence lady	2.00
W. L. Montague, Amherst	2.00
Mrs. A. M. D. Alexander, Northfield	2.00

What I aspired to be,
And was not, comforts me;
A brute I might have been, but would not sink i' the scale.

—*Robert Browning.*

Dedication in Leicester



With impressive services the church in Leicester dedicated, Jan. 15, the John Nelson Memorial Church.

The first edifice, built by the town in 1719, was a plain building, without paint, plaster or pews, chimney, tower or porch, but it served those God-fearing pioneers for sixty-five years. A second and larger edifice was used for eighty years, when it was moved to Leicester Academy, where it is still in use. The third, dedicated in 1867, seated 600 and was a fine old house of worship, as befitted the prosperous and cultured people of the town. Its lofty spire, rising 165 feet from a hilltop, was a landmark for all the surrounding towns. In a mid winter thunder storm in 1900 this edifice was struck by lightning and burned to the ground. The present beautiful structure, erected upon the same site, well befits the conditions of today—fewer people, greater wealth and new social features.

By the combined efforts of residents and non-residents it has been erected at a cost of $50,000 and dedicated free of debt. It is built of bluestone; the interior walls are in olive green, with old gold decorations. It is finished in quartered oak stained dark. The main entrance is in the tower, the pulpit being in the opposite corner; at the right of the tower and opening into the auditorium is the prayer room, at the left the ladies' parlor, and beyond, opening into the auditorium, the chapel. The seating capacity of the auditorium, 200, may be doubled by opening the adjacent rooms. The clock, bell and most of the interior furnishings are gifts of individuals. The basement provides abundant facilities for social purposes.

During its history this church has been ministered to by nine pastors, but the one who more than all others impresses his personality upon both church and town, and to whose memory this edifice is inscribed, was Dr. John Nelson, pastor for fifty-nine years and ten months, beginning work there at the age of twenty-five.

The membership was then but sixty-five, but Sunday schools, prayer meetings and missionary societies were being introduced, all of which the young minister and his efficient wife fostered. In 1827 came the first revival and in the next six years 187 members were received.

At one time Leicester was conspicuously a manufacturing town and the foundations of many family fortunes were there laid. In recent years its business has largely removed to the cities and the Protestant population has greatly decreased, but an air of quietness and refinement still characterizes the beautiful streets. Its comfortable homes, elegant residences, prosperous bank, fine public library, with its academy of honorable history, make it still one of the most attractive hill towns.

The historical address was delivered by Rev. A. H. Coolidge, who as successor to Dr. Nelson served the church for thirty-seven years. The present minister is David C. Reid. The sermon was by Dr. P. Moxom of Springfield. Rev. Messrs. A. G. Todd, O. C. Bailey, C. J. Hawkins and I. L. Willcox also took part. E. W. P.

From South Dakota's Capital

TOWN, CHURCH AND COLLEGE

A vigorous campaign against gambling has been in progress for a year under the direction of a citizens' committee, whose chairman is president of Yankton College. Besides leading business men, other members of the committee are Judge Bartlett Tripp, ex-United States minister to Austria and former member of the supreme court of the state, together with a Congregational pastor, an Episcopal rector and a Catholic priest. A recent raid, resulting in confiscation by the sheriff of a varied and complete professional outfit of implements, has had a wholesome effect upon the gambling fraternity, and a number of cases will be brought to trial in the spring term of the circuit court.

The Yankton church, Rev. B. G. Matison pastor, received fifty-seven members last year, twenty-six on confession, and twenty-one of these from the older classes of the Sunday school. This follows a year of quiet pastoral work and talks with the school, aided by the co-operation of superintendent and teachers. The growth for 1902 is the largest for any year since 1886, and has been excelled but twice in the history of the church. The 146 received during the present pastorate bring the membership to 413.

The parsonage is being equipped with a steam heating plant at a cost of over $500, and in addition the nucleus for the new church building fund has been increased from $850 to $1,200.

Prof. J. W. Mather resumes work as director of the Conservatory of Music of Yankton College after six months of study abroad. He is also highly appreciated as church organist and choir director. B.

Dean Sanders in Atlanta

Dr. Frank K. Sanders of Yale Divinity School made a trip South the first week in January. He visited institutions of learning at Atlanta, Talladega, Tuskegee and Nashville. To Atlanta he gave three days, including a Sabbath, when he made three addresses at First Church. These and his other addresses on the historical study of the Bible aroused such interest that a movement is on foot to secure him for a series of lectures on Bible study. Wherever the distinguished dean appeared he made a most favorable impression. He was entertained socially a number of times by Yale men. On the basis of the inside view of the race problem which this trip afforded, he expressed himself hopefully as to its solution. H. H. P.

It is a comely fashion to be glad;
Joy is the grace we say to God.
—*Jean Ingelow.*

Comment on the Sale of Park Street Church

In view of the fact that the pastor of Park Street Church, Boston, has been so long identified with the Presbyterian Church, having served it once as moderator of the General Assembly, there seems to be in that denomination considerable interest in plans relating to the future of this historic Congregational church. We quote herewith from two representative Presbyterian papers, one published in Cincinnati and the other in Philadelphia:

A question of grave importance faces the old Park Street Congregational Church of Boston, of which Dr. Withrow is pastor. The church had an offer of a million and a quarter of dollars for its site from some business firm. To many persons it seems an improper use to make of the Lord's money by his stewards to worship in a building worth a million dollars when they might release a large part of this for use in other directions, and continue to do as much or more work in another location. The church is in a down-town business location, and is not as convenient to most of its members as some other place would be. A new location, with a new building, might be procured that would accommodate more people, a large amount be set apart as endowment, and then several hundred thousand dollars be set to work in some department of the Lord's kingdom where it might do great good. Of course, there is some sentiment attaching itself to the old location; but stewards of the Lord's property do well to consider how far personal sentiment has a right to go in matters of this kind. If half a million of dollars can be secured as permanent endowment for a board of home missions, or for city evangelization, the sentiment that would prevent it would seem to be a very expensive luxury. The church has, we understand, sold its building and site for the $1,250,000 offered, and now must find a new location and a profitable investment or use of this money. If wisely done, it will have a great future before it. —*Herald and Presbyter.*

As a Christian landmark its removal is greatly to be regretted, but those who are identified with it regard its down-town location as unfavorable to its maintenance and progress, and feel that there is too much money locked up in it to remain unused, and that more good can be accomplished by selling it than by holding on to it. There is force in these considerations, but much depends upon how the immense sum for which it has been sold shall be used. If it is all centered upon the congregation itself in the erection of an imposing edifice and a huge endowment fund, there will be no especially noteworthy gain; but if, after a proper amount is set apart for home purposes, the remainder is spent in seizing strategic points throughout the city and in starting new enterprises with adequate encouragement, or in helping to pay off debts on struggling but otherwise promising organizations, there will be an enlarged and growing resultant benefit. Where old but valuable church properties are disposed of, great wisdom, care and foresight are necessary in the distribution of the funds so that the largest and most permanent gains may accrue to the cause of Christ and to denominational interests.—*The Presbyterian.*

The most depressing facts concerning lack of business integrity today come from the boards of health appointed to investigate food and drug adulteration. Of 373 samples of phenacetin recently purchased from druggists in New York city, 315 were found to be adulterated. Not only is there the fraud in this case, but the physical impairment that comes from the substitute for phenacetin most commonly found—acetanilide, which is a heart depressant. Responsibility for this may rest with the German manufacturer who has a monopoly, with his general agent in this country or with the retailers. In any case the New York Board of Health is justified in calling for more stringent laws and stricter enforcement of the same.

In and Around Chicago

New Departure at Union Park

Sunday morning Dr. Berle, the pastor, called for subscriptions to cover the expenses of the year and was gratified to obtain sufficient funds to pay all charges and end the year without any deficit. Pews are to be assigned, but persons will have no difficulty in obtaining the seats they now occupy if they so desire. A good many subscribed who have hitherto given nothing regularly. The church and congregation are responding loyally and enthusiastically to Dr. Berle's appeals.

Federation of the Churches

The Federation of Churches and of Christian Workers has organized by choosing Prof. Graham Taylor as president, L. W. Messer, secretary of the Y. M. C. A., as vice-president, and Rev. W. E. M'Lennan as recording secretary. Professors Willett and Henderson of the university are on the executive board. Rev. Jenkins Lloyd Jones criticises the movement because the federation is confined to the evangelical churches and does not receive to its counsels Jews, Roman Catholics and Liberals like himself. While much may be said in favor of the movement, few of the leading churches are identifying themselves with it. Its danger is the temptation to make it a social movement rather than pre-eminently religious.

The Church is Stagnant

This is the charge brought against it by Prof. H. H. Kingsley, superintendent of public schools in Evanston, and teacher of the co-operative Sunday school class of the First Congregational Church. The professor had spoken on the Church and Progressive Movements. He criticised its past attitude toward science and its unwillingness to accept many scientific theories of the present day, and declared that it was discredited by every attack of higher criticism. In this fact he finds a reason why so few men join the church.

Annual Meeting of the Y. M. C. A.

Once a year the managers of the twenty six stations of the Y. M. C. A., or centers of work, meet together for consultation and a dinner. About 150 persons were present last Tuesday evening. Secretary Messer desires a hotel like the Mills Hotel in New York, and gave data which indicate self-support from the first. There is a demand, too, for a building for working boys; for the establishment of religious and social centers in connection with large manufacturing concerns; for a building, to cost not less than $100,000, for an association club, where rooms can be rented to men who wish to live in or near the business center of the city, and for a building to be used wholly for rescue work. New centers in the city are also calling for new buildings. Toward a new building in Ravenswood $35,000 have already been subscribed, and for one in Hyde Park, $46,000. Several railroad companies are considering plans which, if accepted, will provide buildings adequately equipped for their employees. The usefulness of those already furnished by the railroads is so apparent that little doubt is felt of the acceptance of the new plans.

The work of the association changes from year to year. It is becoming more and more an educational and a social work. Last year more than 2,000 persons availed themselves of opportunities to join day and evening classes. Already above 1,000 persons are this year members of these classes. Snell Hall, with sixty rooms, all now occupied, has, by Chicago University authorities, been turned over to the Y. M. C. A. and is becoming a promising center of Christian activity in this great institution. The expenditures of the year have been between $80,000 and $90,000. The value of the property, aside from bonded debts, is nearly $1,100,000. Since the beginning of the year 5,100 persons have become members of the Central Department. Taking in all the departments, more than 8,000 persons are making good use of its advantages. Mr. James H. Eckels has just resigned the office of president, after holding it three years. He has been succeeded by Mr. E. P. Bailey, president of the National Malleable Iron Company. Secretary Messer has served the association fifteen years and has proved himself one of the most efficient secretaries in the country.

Miracles

Rev. Dr. Koene, who is giving a course of seven lectures in what may be called Christian apologetics at Hinsdale, addressed the Ministers' Meeting Monday on Miracles, taking the position that they were natural accompaniments of Christ's mission, and to be looked for provided he were what he claimed to be, the Son of God. Neither nature nor history explains them. They can be explained by nothing less than the divinity of Jesus Christ. The lecture was rich in illustration, carefully wrought out, and for a popular audience of great value.

A Delightful Outing

Rev. R. B. Guild of the Leavitt Street Church and Mrs. Guild sail this week for an extensive trip in the East. Their itinerary includes the Nile, Palestine, Constantinople and Greece. The money for the trip has been raised by the young people of the church. This is the church which a year and a half ago rallied so handsomely, to the surprise of almost every one acquainted with its condition, to the payment of a burdensome debt incurred in erecting its house of worship. During the absence of Mr. Guild Rev. E. M. Williams, D. D., will supply its pulpit and direct its religious activities.

Special Legislation

At the annual banquet of the Illinois Manufacturers Association, Mr. Eckels said that business today is suffering from too much rather than from too little legislation. Business men fear the meeting of legislating bodies. Business should be left to regulate itself. Competition will prevent overcharges and enlightened selfishness will prevent wrong-doing. Capital cannot flourish unless labor prospers, and labor cannot prosper unless capital is secure. East and West are dependent upon each other. Business men should be encouraged rather than crippled in their efforts to develop the country. There is no doubt that Mr. Eckels expressed the feeling of most business men in the city. Desirous as they are of making money, they are not so blind as not to see that it must be made, if at all, on principles which at the bottom are principles of justice and principles which will secure the prosperity of the laborer no less truly than that of his employer. Hasty and ignorant legislation they believe will increase rather than remove evils.

Professor Loeb's Successor

It has just been announced that Dr. G. W. Stewart of the Western Reserve University, Cleveland, O., will take the professorship of physiology in the University of Chicago, formerly held by Professor Loeb. He will press research work along the lines followed by his predecessor and will enter upon his duties at the beginning of the next quarter, April 1.

The Coal Situation

A few very cold days have aggravated the situation caused by a lack of soft coal in Chicago. There is no reason, so far as the public can see, why there should not be an abundance of bituminous coal here, or why any one should suffer from the cold. But if reports can be trusted there has been a great deal of suffering. It is affirmed that a combination has been formed to keep coal back in order to raise prices. Some of the daily papers affirm that as many as 15,000 car loads of coal have been side-tracked near the city, and are held at the request of dealers. On the strength of these rumors a special grand jury has been called, and dealers in coal, railroad men and operators have been summoned to show why the demands of the city for fuel have not been met. Thus far little satisfaction has been obtained. The condition seems, if testimony can be trusted, to have formed itself. In view of the need, the mayor, the Bureau of Charities and the Salvation Army have asked for funds with which to furnish coal to the sufferers.

The response has been generous, and although distribution through the police by order of the mayor is neither as wise nor as satisfactory as that through the other agencies, this fund is much the largest. One of the leading dealers, Mr. Henry E. Weaver, has given the Bureau of Charities 1,000 tons of coal, to be distributed under the direction of its visitors, and has also made handsome donations to the Salvation Army. Many of these dealers deliver the coal they give. The agitation by the press has done good and relieved no little suffering. It has made railroad men and retail dealers more active and undoubtedly secured a larger supply of coal for the city than it has had since the strike. The lack of anthracite, even at the prevailing high prices, is not likely to be met. Apartment houses, fitted only for hard coal, will be compelled to use soft coal to the discomfort of occupants and to the injury of the heating plants.

Chicago, Jan. 17. FRANKLIN.

House to House Visitation Progress

The pastors and Sunday school workers in Brockton have followed Fall River and Lawrence in the taking of a religious census. The city wards and precincts were divided into 503 districts, and volunteers from all the churches made the canvass on Jan. 10. Results amply repaying the effort are reported by the churches from the increased activity and interest of the visitors and those touched by them. New Bedford was visited in a similar manner Jan. 17. The city was divided into 400 districts, and ward and precinct lines were followed for the purpose of grouping, supervising and establishing headquarters from which the visitors secured material and instructions, and to which they returned the cards containing the records.

A similar movement in Boston is under discussion, and is to have the attention of the Ministers' Meetings of each denomination this month. The methods pursued in these canvasses are the result of careful study on the part of the Massachusetts Sunday School Association, and the plans have been matured by a committee, after much thought given to the subject during the past two years.

The death of Cardinal Lucido Maria Parocchi, vice-chancellor of the Catholic Church, an Italian prelate with whom the pope had had more or less friction and who was a prominent candidate as Leo XIII.'s successor, has taken away an influential personality, of whom Cardinal Gibbons is said to have said that he "combined politics with piety and piety with politics." It has not been supposed that this blend was so uncommon near the Vatican as to occasion remark.

Closet and Altar

CHRIST AND THE CHURCH

He put all things in subjection under His feet and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all.

We believe that a church is a society of men possessing the life of the Eternal Son of God, and having direct access in the power of the Spirit to the Father; of men, knowing for themselves, at first-hand, the reality and glory of the Christian redemption; of men to whom the truth of the Christian gospel is authenticated by a most certain experience, the experience, not of the individual life merely, but of a society. For us every church is a society of original and independent witnesses to the grace and power of Christ. For us the immediate manifestations of the eternal life that dwells in Christ are found, not merely in the words and deeds and sufferings recorded in the four gospels, but in the company of the faithful. We know that Christ is alive from the dead, for He lives in them.—*R. W. Dale.*

Christian hearts are as iron. If they once be made hot with the love of God they will be more easily joined together in love to one another.—*John Mason.*

From all vain pomps and shows,
From the pride that overflows,
And the false conceits of men;
From all the narrow rules
And subtleties of Schools,
And the craft of tongue and pen:
Bewildered in its search,
Bewildered with the cry:
Lo, here! lo, there, the Church!
Poor, sad Humanity
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the Great Master taught,
And that remaineth still:
Not he that repeateth the name,
But he that doeth the will!

—*H. W. Longfellow.*

Verily, verily, ye err, ye people of Cologne, if ye believe that your glorious cathedral, your golden tower and your ceaseless music of bells can be of use to you for holiness; if you despise the grace of God which is offered in his Word and are unthankful for his mercies; for the churches make no one holy, but pious, God-fearing people hallow the churches. —*John Tauler.*

O Lord our Heavenly Father, who hast constituted Thy church in heaven and on earth one fold under one Shepherd, grant that all who know and love Thee may be united in one holy bond of faith and charity. Inspire us with meekness, patience, long-suffering and forbearance one toward another and enable us with one heart and one soul to join together in promoting the interests of religion and the welfare of all around us; that Thou, who art the God of love and peace, mayest be our God and dwell among us, and that we may be Thy people, zealous of good works and ever devoted to Thy service and glory. And to Thee be our united praise and thanksgiving now and evermore. Amen.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Jan. 25, Sunday. *Power to Forgive Sins.—Mark* 2: 1-12.

Be sure that this was a repentant man. Forgiveness is a pearl not to be thrown to the unwilling. To the man at the pool of Bethesda Christ says nothing about forgiveness. "He spake the word unto them"—that is the good news of the kingdom, the first call of which is, Repent! How does that word differ from the message to which we listen so heedlessly in our churches?

Jan 26. *Calling Sinners.—Mark* 2: 13-27.

Pride and self-satisfaction are non-conductors interposed between us and Christ. "I came not to call the righteous." The irony of this appeared when these self-satisfied Pharisees conspired with perjurers and with the Romans to kill Jesus.

Jan. 27. *Companions of the Bridegroom.—Mark* 2: 18-22.

One suggestion of this is that Jesus did not go about the business of his humiliation in a sniveling or complaining spirit. He faced the conditions and limitations of his life work just as we must do, and made the best of them. He suffered the cross to cast no premature shadow over the lives of his disciples. Jesus calls himself the Bridegroom. This means that his was a forward-looking joy, which is not even yet complete and to which we may ourselves contribute.

Jan. 28. *Lord of the Sabbath.—Mark* 2: 23-27; 3: 1-6.

He kept the Sabbath as it was intended to be kept, as a feast day warm with light and joy. He showed his lordship of the Sabbath law by fulfilling it. He tore asunder the fetters in which the scribes had confined it and brought back the old simple rest and peace, deliverance from care and remembrance of God. This is the spirit in which we are to keep its Christian representative, the Lord's Day, which begins our week. But we have the added joyful remembrance of Christ's resurrection.

Jan. 29. *Refusing Demon Testimony.—Mark* 3: 7-12.

He who would not call in the aid of the good spirits rebuked and silenced the evil spirits when they spoke. Theirs at best was but the witness of fear or flattery. It is the living who must speak to the living; man must testify to man. Compare the parable of Lazarus and what Abraham says of the witness of the returning dead. How barren of pertinent testimony, even if its claims were admitted, is "spiritualism." It is a huge thunder of promise, handing out only a bundle of worthless straw. Note that when Jesus rose from the dead he bore no witness outside the circle of his own disciples. If Christians of this generation do not bear witness to this generation, no one else can.

Jan. 30. *Commissioning Helpers.—Mark* 3: 13-19.

The church has only begun to realize how great a work Christ did in the training of the apostles. He had unformed material to work on—in the case of Judas, it is to be feared, impossible material—yet not so poor but he could make movers of the world. They were to be preachers; note that almost the first thing he did was to set them to preach. To live with Christ is to be spiritually educated. To bear witness is the way to grow.

Jan. 31. *The Man by the Pool.—John* 5: 1-9.

What a picture of our suffering humanity! Thirty and eight years of helplessness. Hope deferred had passed the stage of acute pain. Expectation was dead and the flame of desire burned low under its caking crust of disappointment. Life had nothing to offer but suffering and patience—a mere existence on the lowest terms. Then Jesus came. The living Christ forbids an irremediable disappointment or a merely passive despair.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Feb. 1-7. Decide Today. Heb. 3: 7-13. (Christian Endeavor Day.)

Decide today to be a Christian. It is the right thing to do. You have but one life to live, and by universal consent there is no way of life so satisfying, so rewarding, as the Jesus way. Those who have honestly entered upon it and who are trying to conform to the conditions that guarantee success have no regret. Indeed, some of them sorrow because they did not begin earlier. In deciding to be a Christian you need not decide everything about Christianity, nor about Christ, even. But, considering what the Christian life offers, considering the overwhelming probabilities that it is based on fundamental truth, considering your personal need of a Saviour and the majesty and winsomeness of the One whom you may have as your Master, it is absolutely foolish, nay even almost shameful, for you to delay this decision.

Decide today to be the best kind of a Christian you are capable of being. We need more living exponents of the truth of our religion. The late Hugh Price Hughes once said of a man, "He may be a very good man, but he doesn't remind you of the Lord Jesus Christ." I met last week a friend who was fuming and fretting over the selfishness and smallness of a fellow-Christian with whom he has business relations. "He's the meanest representative of the Christian religion whom I know," remarked my friend. Why should we not be ambitious to score a success in the Christian life? If it is worth living at all, it is worth living well. Let us take to heart Phillips Brooks's splendid words, spoken once from a London pulpit, "Go, be the best man Christ has showed you you may become."

Decide today to join the church. With all its faults and divisions, despite its apathy and self-centered ambitions, it offers you comradeship with some of the noblest men and women alive. Its very presence in a community is witness to unseen realities. Its moral influence is essential to the preservation of free institutions in the republic and of good order in any town or village. You can find in almost any church a few real, devoted followers of Jesus. Line up with them, pray with them for the church and your pastor.

Decide today to serve the church. You who have had your names on the rolls for five, ten or twenty years, is there not something more you can do for the kingdom of heaven through your church? Accept the offices and the responsibilities which your fellow-members would confer upon you. Don't shield yourself behind a false humility. If you, and even a few others in your church who have been like you, apathetic, will spring forward with alacrity to support your pastor and your local work, this year of grace in your church is bound to be marked by a genuine revival.

There is no sane reason for delay in taking action in any or all of these four directions. Your own conscience, the voices of your friends, the desires of your parents, teachers and spiritual guides, above all the yearning of your Master, conspire to call forth your powers of decision and to make them act today.

The Church Prayer Meeting

Topic, Jan. 25-31. Jesus Christ Our Lord. (His only Son our Lord.)

What was his mission to the world? Luke 4: 18, 19. What claim has he to be our Lord? Phil. 2: 6-11. What life does he command me to live? Rom. 14: 7-9. What reward does he promise me? Mark 10: 29, 30.

[For prayer meeting editorial see page 117.]

Getting People to Give

THE HORSE WHO HAD HIS EAR WOUND UP

A colored minister called on a popular white brother to ask as a special favor that the latter give a missionary talk in his church, preceding a collection for foreign missions.

"My folks got ter have a powerful wakenin' up, sah," pleaded the black man.

The white minister felt disinclined to administer the stimulant. "I'm rather opposed to urging in such matters," he said. "Why not state the case to your congregation, and leave the result to the people's consciences?"

"'Scuse me, sah. My people ain't stingy, or onwillin'. Dey wants to s'port missions."

"They want to support missions! Then what is to hinder them? Why don't they give without extra persuasion?"

"Dey jis' like Mose Gymson's horse, sah. Ever hear of Mose Gymson's horse? No? Well, dat horse had to be wound up to make him go. He wasn't no chil'en's hobby horse, nor patent contraption with wires and springs inside—jis' a livin' horse, but de mos' peculiares' animale.

"Mose bought de critter of an Ay-rab. He slick and fine lookin' an' went first-rate in the saddle; but one day Mose wanted to drive, so he hitch the horse in a cyart, an' then trouble began. The horse wouldn't go. Coaxin' an' pettin', and whoppin' and scoldin' didn' do no good. There that horse stan' like he was carved out 'er stone.

"Mose knew a leetle 'bout the ways of critters, an' it 'curred to him that de horse might have been skeered when it had been hitched in a cyart de firs' time. Horses got powerful good memories. Same time they only got room in their haids fer one idea at a time. Thinks Mose to himself: 'I got to git the scare feeling out of that horse's haid!' He knew the tick'lish part of a horse is the ear, so he gets a string, and he ties one end of the string 'round that horse's ear.

"Next thing he begins windin' the string round an' round easy-like—pullin' the ear down a leetle. The windin' didn't hurt the horse—jis' drawed his 'tention way from the memory of his firs' scare in de shaffs. For de life of him that horse didn't know what to make of the windin', and in the middle of it what did he do but start off on a trot, forgittin' he was in de shaffs.

"Mose hop quick in de cyart, an' away he drove, an' now that horse step along first-rate. After a while Mose met a 'quaintance an' he stop for a talk. When the talk was over he drew up the reins, a-thinkin' to drive on; but the horse wouldn't budge a inch till Mose got down and wound his ear agin'. 'Ceptin' he wouldn't go in harness without bein' wound up, that horse of Mose's jis' as fine a animale as ever lived.

"Mose, he had to keep up the windin', and the horse soon got to look for it regular. He'd put his ear down in the cunnin'est way, like he 'lowed the windin' was part of the harnessin'. Now an' then Mose'd forgit the windin'; but the horse always remembered. Standin' in the shaffs he'd look 'round as if sayin', 'I ain't been wound up yit!' Guess he'd got it into his haid he couldn't go in the cyart without windin'. Mose had to keep a string always in his pocket, for the windin' of that horse's ear had to be kep' up to the very last.

"And now, sah, what I'm comin' to is that heaps of people in this world take after Mose Gymson's horse when it comes to handin' out money for religion. They know what is expected of 'em, an' way down in their hyarts they mean to give; but they're shy, sah, and you got to talk the shyness out of 'em. They need ter be wound up."

The story is said to be true, and the telling of it gained for the colored minister the services he sought. J. E. J.

THE SCHEDULE

Many churches prepare a printed statement of amounts needed and their plan for raising them, with blank forms of pledges to be signed by members. Perhaps the fullest and most businesslike of these is said to have originated with Plymouth Church, Minneapolis, about four years ago and has been adopted by other churches. Its budget of expenses includes sums for sixteen objects, covering

Continued on page 137.

Relieve Asthma, Bronchitis, Catarrh. BROWN'S BRONCHIAL TROCHES Cure Coughs, Sore Throat, Hoarseness.
Nothing excels this simple remedy.

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache and disagreeable belching.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system. Take Hood's.

Crystal DOMINO Sugar

Is packed in neat sealed boxes, and is NEVER sold in bulk. It is packed at the Refinery and opened in the household:—there is no intermediate handling. Hence, no dirt, no waste, no possible adulteration. Every piece alike—and every piece sparkles like a cluster of diamonds—the result of its perfect crystallization. Convenient in form, perfect in quality, brilliant in appearance, no sugar made can equal it in excellence.

When buying this sugar remember that the sealed package bears the design of a "Domino" Mask, "Domino" Blocks and the name of "Crystal Domino." You will be pleased the minute you open the box. You will be better pleased when you have tried it in your tea, coffee, etc. It is sold by **all first-class grocers,** and is manufactured only by

The American Sugar Refining Company

Do not allow yourself to be persuaded that any substitute, either foreign or domestic, is as good. Insist upon having "Crystal Domino."

IN SOLID MAHOGANY

If we do not sell a large number of these Easy Chairs, there is something weak about the drawing power of our advertising.

For the chair itself will sell on sight as one of the greatest values we have ever offered. The object of this advertising, then, is merely to induce you to see the chair. The chair itself will do the rest.

It is a solid mahogany frame, upholstered in the finest curled hair. We could not give you better workmanship if you paid us twice the price. The chair as it stands will wear out two or three coverings and last a quarter of a century.

Deep seat, crowned; heavily cushioned arms; high back, inclined; low frame for extreme ease. Price in solid mahogany $38.

PAINE FURNITURE CO.

WALL PAPER, RUGS and FURNITURE

48 CANAL ST., BOSTON.

Record of the Week

Calls

BATTEY, GEO. J., Farnam, Neb., to Walnut Grove, Minn.

BELL, THOS., Moravia, N. Y., to Saugerties. Accepts.

BERRY, EDW. A., First Ch., Cedar Rapids, Io., to become secretary and professor of pastoral theology at Atlanta Sem. Accepts.

BOARDMAN, JOSEPH, Barnet, Vt., to Roxbury. Accepts.

BREEZE, EMMANUEL, Medford, Wis., to Fox Lake.

BROWN, HENRY C., Wyandotte Forest Ch., Kansas City, Kan., to Lenora. Accepts, and is at work.

BRYANT, STEPHEN O., Charlotte, Mich., to Tryon, N. C. Accepts.

BUTTRAM, ELIJAH, Potolo and Wausau, Fla., to serve also Esto and Careyville. Accepts.

CHAMBERS, CHAS. A., Parkersburg, Io., to Rowan and Alexander. Accepts.

DANFORTH, J. ROMEYN, High St. Ch., Auburn, Me., accepts call to First Ch., New London, Ct.

DOLLIFF, FRANK S., to remain another year at Island Falls, Me., with an increase of $50 in salary. Accepts.

ESSIG, GOTTLIEB, McCook, Neb., to Beaver Creek, Ore. Accepts.

FULGHAM, PHILIP O., Albion, Ill., to Central, Titus and Corydon, Ind. Accepts.

GIER, LEON E., Denver, Col., to Platt Valley. Accepts.

GILLETT, G. N., to serve Shipshewana, Ind., for a year, in connection with La Grange M. P. ch. Accepts.

GOODHEART, SIMON F., to remain a third year at Lowell, Vt.

GRIFFICI, FRANK B. (Bapt.), to La Crosse, Ind. Accepts.

GROSZ, JOHN D., to Michigan City, Ind. Accepts.

HADDEN, JAS. F., to Doerun, Ga. Accepts.

HARDY, WM. P., Los Angeles, Cal., to Eagle Rock and La Cañada. Accepts.

HENDERSON, JOHN R., to Waitsfield, Vt. Accepts.

HUBBARD, WM. P., to Triumph, Minn. Accepts.

HULL, LYMAN, Milford, Kan., to Wheaton. Declines and will remain at Milford.

JONES, BURTON H., ranch missionary, with headquarters at Smith Center, Kan., to Valley Falls.

JONES, J. LEWIS, Huntington, Ore., to Ione. Accepts.

JUMP, HERBERT A., Hamilton, N. Y., to Brunswick, Me. Accepts.

KERSHAW, CHAS. H., Washington, D. C., to Herndon, Va. Accepts.

KING, CHRISTOPHER C., Atlanta Sem., to Buford, Huff and Braswell, Ga.

KOCH, OSCAR F., Merrill, Wis., to Swedish ch., Brattleboro, Vt. Accepts, and is at work.

LARSEN, BERT, to Merrill, Wis. Accepts.

LAVENDER, JAS. M., to Newcastle, Col. Accepts.

LOCKE, ROBERT L., Atlanta Sem., to Cedartown, Ga. Accepts.

MCCARTHY, S. R., to Springfield, Minn. Accepts.

MESERVE, F. C., New Haven, Ct., to Plymouth Ch., San Francisco, Cal., where he has been supplying.

MILLAR, WM., Alamo, Mich., accepts call to Litchfield.

MILLER, R. G., to Medina, N. D. Accepts.

MOORE, GEO. W., Frostburg, Md., to Spring Creek, Pa. Accepts.

NEWTON, HOWELL E., Atlanta Sem., to Stratham, Ga. Accepts.

OWENS, EDMUND, Mullan, Ida., to Cheney, Wn.

PAINTER, HARRY M., Rosalia, Wn., to Beulah and Almira. Accepts.

PHILBROOK, CHAS. E., Bachelor Flat, Ore., to Sylvan, Wn. Accepts.

PHILIPSEN, C., to Racine, Wis. Accepts.

RALPH, WM. J. C., Clintonville, Wis., to Lancaster. Accepts.

REID, JOHN, Greenville, N. H., *not* called to Nelson, B. C.

RIVES, CHAS. J., to remain another year at Perkins and Olivet Okl.

ROBERTS, CLARENCE E., and ROSE, Wellsville, Kan., to Alma. Accept, and will also preach at McFarland, Union Center and Halifax

SANDERSON, EDW. F., Washington St. Ch., Beverly, Mass., to Central Ch., Providence, R. I.

SHATTO, CHAS. R., Shenandoah, Io., to associate pastorate of First Ch., Sioux City. Accepts, but will take a vacation trip in Palestine before entering upon work.

SMITH, EDW. L., to Iona and Condon, S. D. Accepts.

SMITH, J. CHALLEN, after six years' pastorate at Alexandria, Ind., to asst. chaplaincy of the State Reformatory, Jeffersonville. Accepts.

SMITH, THOS., Indianapolis, Ind., to Hosmer, Glezen and Washington. Accepts, and is at work, with address at Washington.

STRAYER, PAUL M., S. Norwalk, Ct., to Third Presb. Ch., Rochester, N. Y. Accepts.

STROHECKER, JOHN, to St. Paul, Minn. Accepts.

STUTSON, HENRY H., Perham, Minn., to Park Rapids and Bibawik. Accepts.

THIEME, K. F., to N. Enid and Breckenridge, Okl. Accepts.

VAN KEUREN, MAILLER O., Salamanca, N. Y., to St. Luke's Ch., Elmira. Declines.

VOGEL, ALBERT H., Fall Creek, Ill., to S. Milwaukee, Wis. Accepts.

WARNER, WILMOND A., Bethel, Vt., to Barton. Accepts.

WATERWORTH, JOHN A., Andover, Me., to First Ch., Falmouth. Accepts, beginning Feb. 1.

WHALIN, J. C., to Park Rapids and Ulen, Minn.

WILLIAMS, THISTLE A., Chicago Sem., to Waupun, Wis., where he has supplied for six months.

ZOLTAK, MARY, to Braddock, Pa. Accepts.

Ordinations and Installations

BISSELL, WM. F., Hartford Sem., *o.* Warren, Vt., Dec. 30, 1902. Sermon, Dr. W. S. Hazen; other parts, Rev. Messrs. L. H. Elliot, F. B. Kellogg, L. T. Reed, W. E. Streeter.

MOORE, R., *o.* Starbuck, Minn., Dec. 30, 1902. Sermon, Dr. G. R. Merrill; other parts, Rev. Messrs. W. J. Brown, J. Buswell and R. H. Richardson.

Resignations

BACON, WM. A., Park Ch., Springfield, Mass.

ELL, THOS., Moravia, N. Y.

BERRY, EDW. A., Cedar Rapids, Io.

BUTLER, Frank E., S. Weymouth, Mass., to take effect Jan. 31.

CALHOUN, JOHN F., Forrest, Ill., to take effect March 1.

DANFORTH, J. ROMEYN, High St. Ch., Auburn, Me., to take effect Feb. 2.

FULLER, MONTIE J. B., Jericho and Underhill, Vt.

HELMING, OSCAR C., North Ch., Indianapolis, Ind., to take effect March 1.

HESCOCK, GUSTAVUS B., Monson, Me.

JAMES, GEO. W., Hiteman, Io.

LEICHLITER, ALBERT M., Ruthven, Io.

LEWIS, J. R., Economy, N. S.

MCDOUGALL, GEO. L., Gowrie, Io.

ROGERS, ENOCH E., New Paynesville, Minn.

SHATTO, CHAS. R., Shenandoah, Io.

SMITH, JAS. C., Alexandria, Ind., after six years' service.

VATER, WM., Albany, Vt., and removes to Clinton, Wis.

WILLIAMS, DAVID, T., South Ch., Ft. Wayne, Ind., to take effect April 30.

WRIGHT, ABIEL H., St. Lawrence Ch., Portland, Me., after a 32 years' pastorate.

WURST, ALBERT E., Billerica, Mass., to take effect Feb. 1.

Dismissions

KNIGHT, WM., Berkeley Temple, Boston, Jan. 19.

Stated Supplies

ALLEN, J. F., Lima, O., at Plymouth Ch., Terre Haute, Ind., with a view to permanency.

DAVIDSON, WM. W., New Haven, Ct., at Bremen, Ind., for an indefinite period.

PINNEY, IRA E., Ludlow, Vt., at Underhill and Jericho.

REID, JOHN, Greenville, N. H., at Temple, Sunday afternoons.

Personals

AIKEN, EDWIN J., and wife, Concord, N. H., sail early in February on one of Cook's seventy-day tours in the Orient.

HALL, NEWTON M., North Ch., Springfield, Mass., has been granted an increase of $400 in salary.

MOHR, ALBERT G., Cambridge, Vt., has resumed his work after a ten weeks' absence on the Pacific coast.

NOYES, EDWARD M., First Ch., Newton Center, Mass., has been granted an increase of $100 in salary.

PORTER, HORACE, recently assistant pastor of Plymouth Ch., Brooklyn, N. Y., has practically recovered from the serious accident and resulting illness which disabled him two years and a half ago. He remains for the present at Southington, Ct., his country home.

Material Improvements

CONWAY, MASS.—Electric lights in edifice; bathroom and other conveniences in parsonage.

FRANKLIN, N. H.—Contract awarded for rebuilding edifice recently partially destroyed by fire; to reproduce original style. Pew occupied by Daniel Webster to be retained in former position.

HADLEY, MASS., *First.*—Exterior painted; $1,200 pipe organ and gas installed.

ISLAND FALLS, ME.—Interior improvements costing $250.

KELLOGG, IDA.—Ladies' Aid made $150 at a bazaar.

PENDLETON, ORE.—Mission chapel erected by Rev. Jona Edwards, and Sunday school organized with fifty members. It is in the west end of the city, separated from main part by railroad and cattle yards.

Unusual Features

HADLEY, MASS., *First.*—During remodeling of Town Hall and erection of Catholic church the Catholics have worshiped in this large vestry.

Continued on page 136.

Mellin's Infants' Food

truly modifies the casein of the milk.

Send for a free sample of Mellin's Food.

Mellin's Food Company, Boston, Mass.

WESTERN LANDS

AND DEFAULTED MORTGAGES

Bought for Cash.

CHAS. E. GIBSON, 131 State Street, BOSTON, MASS.

HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE: 119 BROADWAY.

NINETY-EIGHTH SEMI-ANNUAL STATEMENT, JULY, 1902.

SUMMARY OF ASSETS.

Cash in Banks	$634,686.54
Special Deposits in Trust Companies	430,586.46
Real Estate	1,608,892.06
United States Bonds	2,050,000.00
State and City Bonds	1,364,500.00
Railroad Bonds	1,385,925.00
Water and Gas Bonds	97,500.00
Railroad Stocks	6,662,550.00
Gas Stocks	109,000.00
Bank and Trust Co. Stocks	508,250.00
Bonds and Mortgages, being 1st lien on Real Estate	124,550.00
Premiums uncollected and in hands of Agents	991,446.48
Interest due and accrued on 1st July, 1902	50,562.87
	$15,918,449.43

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	5,405,511.00
Unpaid Losses	718,796.65
Unpaid Re-Insurance, and other claims	675,454.43
Reserve for Taxes	50,000.00
Net Surplus	6,068,687.35
	$15,918,449.43

Surplus as regards Policy-holders $9,068,687.35

JOHN H. WASHBURN, *President.*
ELBRIDGE G. SNOW, *Vice-President.*
FREDERIC C. BUSWELL, *2d Vice-Prest.*
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Pilgrim Songs

How this New Sunday School Hymnal impresses a Massachusetts pastor. The following letter comes to us entirely unsolicited.

MR. J. H. TEWKSBURY—Dear Sir:

I have been examining and enjoying the copy of Pilgrim Songs No. 2 which I bought some time ago and cannot refrain from sending you a word of commendation—perhaps I had better say of congratulation, that the Publishing Society has been able to issue a book of such value. It is a joy to find such a book in existence, after the depressing experience of searching for something even passable amid the mass of productions whose words are doggerel and whose music is jingle.

I cannot help thinking that you are doing a valuable work of education, and distinctly helping to raise the standard of taste among our churches by this publication. There must surely be an increasing number of people who will choose these beautiful hymns and tunes in place of the weak sentimentality in music and verse which has heretofore been offered them.

Sincerely yours,

CHARLES A. BEECK,
Pastor Cotuit Congregational Church.

A Sample Copy sent for examination to any Pastor, Superintendent or Chorister.

BOSTON The Pilgrim Press CHICAGO

Record of the Week

[Continued from page 135.]

December Receipts of the A. B. C. F. M.

	1901	1902
Donations,	$48,455.99	$49,683.68
Legacies,	12,963.91	1,232.36
Total,	$61,419.90	$50,916.04
	4 mos. 1901	4 mos. 1902
Donations,	$164,727.09	$155,284.28
Legacies,	23,615.31	5,499.84
Total,	$188,342.40	$160,784.12

Decrease in donations for four months, $9,442.81; decrease in legacies, $18,115.47; total decrease, $27,558.28.

Gifts

EXETER, N. H. Bequests of Miss Dora L. Merrill include: To Stratham Church, for support of preaching, $200; to Stratham Cemetery Association, $100. The A. M. A., the N. H. H. M. S. and the N. H. Branch of the W. B. M. are residuary legatees.

HANOVER CENTER, N. H. From Mrs. Susan C. Tenney of Lebanon, a native of the town, fine eight-day clock; from Baptist church, Lebanon, two chandeliers.

Debts Paid

BROOKLINE, N. H., $400.
MIDDLEBURY, VT., $2,000.

The Travel Fever

One knows not when he contracts it, and it neves leaves. Other fevers burn themselves out or snuff out the patient, and die down with the life light; this fever never dies; it fills the sufferer's eyes with aching dreams of quiet harbors almost but not quite reached; his ears ring with a new coolie chorus all but clearly heard; it fills his nostrils with the medley of flower fêtes more beautiful than any he ever saw; it rages in his veins with luring suggestions of odd shadows on unfamiliar hillsides; he hears new voices laughing beneath new trees; weird temple bells tinkling in the night, and now and then he sees the battered prows of a ship come 'longside out of an unknown sea.—*A. B. Hulbert, in the Queen of Quelparte.*

Infants Thrive

on cow's milk that is not subject to any change of composition. Borden's Eagle Brand Condensed Milk is always the same in all climates and at all seasons. As a general household milk it is superior and is always available.

$1.00 UNTIL FEB'RY 1st

This is Your Last Chance

You can have THE SATURDAY EVENING POST every week for a year for only $1.00 if sent *NOW*. After February 1st it will cost $2.00.

THE POST is a high-grade illustrated weekly magazine, equal in tone and character to the best monthlies. Handsomely printed — profusely illustrated by the best-known artists, and filled with the best editorial thought and fiction.

Established 1728 by Benjamin Franklin

Specially strong features in business stories, and business special articles for young men, by all the leading Bankers, Lawyers, Merchants and Journalists. Special contributors are *Senator Beveridge*, *Hon. Grover Cleveland*, *William Allen White*, *Hon. Charles Emory Smith*, former Postmaster-General, and hundreds of others.

AFTER FEB'RY 1st $2.00

The Curtis Publishing Company
Philadelphia, Pa.

Getting People to Give

[Continued from page 134]

local, home and foreign missions, with a contingent fund for printing, postage, etc. Subscriptions toward this are invited and blank forms are provided for pledging a definite amount for the year, to be paid either in a single sum, or in quarterly, monthly or weekly installments. Lest neither of these fit the case of the giver, a form for special pledge is added. A prominent member of the church bears this testimony to the value of the plan: It has worked admirably. Every department of church work knows by the middle of January how much it can rely on for the year. As to the local organizations which are responsible for the salaries of kindergarten teachers, settlement workers, mission Sunday school supplies, etc., you cannot imagine how relieved they are not to be obliged to wonder every month how the next month's bills are to be paid. All church fairs, entertainments for the benefit of this or that, and all private subscription papers and public appeals for money are eliminated, while the amount actually contributed is much larger than under any other system in recent years.

A series of ten-minute talks is given at the morning service just before and just after the beginning of the year by the representatives of the different causes, local and general. These are intended to be purely educational in their character and no direct appeal for money is permitted in connection therewith. The plan obviates the necessity of continual begging and the consequent impairment of interest in regular church services, to say nothing of the value of the whole scheme as an educational measure in training people not only to give systematically, but to give intelligently to all causes in which the church is interested. If all the churches of our denomination could be induced to adopt and faithfully adhere to such a system, I believe contributions would be doubled for all causes.

Rev. L. O. Baird's church in Ottawa, Ill., pursues a similar plan, which, however, provides at the same time for the work of the local church. Dr. Baird says of it: It works well and those who have been educated up to it cry for it as the new year rolls round.

THE MISSIONARY CALENDAR

Rev. T. N. Owen of Bristol, R. I., has prepared such a calendar on a large card, on the basis of securing two cents a day from each member. He divides the year into fourths, and after ninety-one days have passed an envelope appears labeled A. B. C. F. M. and calling for $1.82 before the missionary year can properly proceed. When this envelope, which is gummed to the card by its lower corners, has been removed, it discloses a statement of the needs of the A. M. A., the object of the second quarter's collections; and at the close of each quarter the giver comes face to face with the envelope, which is the concrete reminder of the object and amount of his obligation.

MISSIONARY LIBRARIES

An effort has been made by the committee on missions of Washington State to persuade each church to start a missionary library. Through the interest of friends the Forward Movement Library of the American Board has been offered to each of our churches at half price. The thought of the committee was that if missionary information were at hand it would be easier to stimulate interest in missions in our churches, to establish missionary meetings and to organize women's societies. So far, seven churches have responded to the committee's offer. The committee proposes to make out programs for which these books will give the information, references to book and page accompanying each. Thus they hope to encourage the churches to make the best possible use of the books. The American Board has generously co-operated with the committee by furnishing in one package pamphlet accounts of all the missions of the Board and interesting up-to-date material which will supplement the more impersonal material of the library. It is the hope that this beginning will prove so welcome that each church will continue building up its missionary library on its own account. Plymouth Church, Seattle, already has one of about 200 volumes, nearly all the generous gift of its pastor, and bound to be the seed of a large harvest. E. L. S.

A Bay State Anniversary

Grace Church, South Framingham, observed its thirtieth anniversary Jan. 15. It was organized Jan. 2, 1873, with fifty-seven members. The late Rev. Daniel M. Bean was pastor 1873-79; Rev. William R. Eastman, 1880-86. The present pastorate, that of Dr. F. E. Emrich, began Feb. 10, 1889.

In January, 1874, the chapel was dedicated. Five years later a parsonage was bought. In 1883 a church building was erected, and in 1892 the church and chapel were enlarged, new social and primary rooms being added. In the thirty years, about $63,000 have been spent in land, building and furnishings. The present membership is 430. The Sunday school in its home, senior, junior, primary, sub-primary and cradle roll departments numbers 671.

During the past year a men's league has been organized with nearly 100 members. In 1902 the church has supported the native workers at the missionary station in Roba, India. Steps are being taken to adopt the Harris method of benevolent contributions, with the hope that every member will give something to the six societies of our churches. Through its pastor the church has looked after the Scandinavian work in the vicinity.

An interesting feature of the celebration was the burning of the notes which had been given by the church. Five years ago pledges were made, to be paid in quarterly installments, to meet the debt of over $9,000. The pledges paid met the debt and left a balance in the treasury. F.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 26, 10.30 A. M. Subject, Harnack's What is Christianity? Speaker, Dr. E. C. Smyth.

NORFOLK AND PILGRIM BRANCH, W. B. M., quarterly meeting, Abington, Jan. 27, 9.45 A. M.

SUFFOLK NORTH ASSOCIATION, with Dr. S. E. Herrick, 910 Beacon Street, Boston, Jan. 27, 2.30 P. M.

WORCESTER COUNTY BRANCH, W. B. M., Feb. 5, Park Church, Worcester, Mass.

Marriages

The charge for marriage notices is twenty-five cents.

FULLER—LYON—In Peru, Vt., Dec. 31, 1902, Rev. Montie J. B. Fuller, Jericho, Vt., and Martha Lyon.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLEMONS—In Kingston, Mass., Jan. 9, Julia Annie, wife of J. W. Clemons, aged 53 yrs.

EMERSON—In Brookline, Mass., Jan. 13, Tirzah Snell, widow of Elijah C. Emerson and daughter of the late Rev. Thomas Snell, D. D., of North Brookfield, aged 84 yrs.

MRS. DELIA IDELETTE SMITH

Died suddenly in Minneapolis, Jan. 4, of pneumonia, Mrs. Delia Idelette, wife of Bela W. Smith and daughter of Rev. and Mrs. Moody A. Stevens, at the age of 38 years and 8 months.

Mrs. Smith was converted early in life, and joined the church in Cohasset, Mass., at the age of twelve. At the time of her death she was a member of Lyndale Congregational Church and superintendent of its primary department. She was secretary of young people's work of the Minnesota Branch of the W. B. M. I. and also of the Home Missionary Union. Her home life was characterized by gentleness, love and hospitality, but her heart went out to every good work in behalf of religion and the advancement of Christ's kingdom. Her Christian sympathy and material aid extended not only to the needy around her, but almost the world over. She died lamented by a host of friends in the city and state.

SCHOOL GIRLS.

'Tis a pretty age—that time in a girl's life when she has all the beauties of womanhood without the later lines of care and worry.

But here and there even among school girls appear pale and drawn faces.

Pale blood is at the bottom of the trouble and Scott's Emulsion can cure it.

Scott's Emulsion brings back the beauty to pale girls because it is blood food.

Send for Free Sample.

SCOTT & BOWNE, Chemists, 409 Pearl St., N. Y.

Free to Everyone.

A Priceless Book Sent Free For the Asking.

Cured Without Cutting, Danger or Detention From Work, by a Simple Home Remedy.

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

J. S. Waterman & Sons,
FUNERAL UNDERTAKERS and EMBALMERS,
2326 and 2328 Washington St.,
Adjoining Dudley St. Terminal.
Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

For GOUT & RHEUMATISM
Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective. 50c. & $1.
DRUGGISTS, or 224 William St., N. Y.

EMINENT PHYSICIANS throughout the world recommend
QUINA-LAROCHE
AS A SPECIFIC IN CASES OF
ANAEMIA, COLDS, LA GRIPPE, SLOW CONVALESCENCE, STOMACH TROUBLES, TYPHOID and MALARIAL FEVERS.
E. Fougera & Co., 30 N. William St., N. Y.

PROF. FRANK K. SANDERS

the well-known teacher, writer and lecturer on Biblical subjects, and Dean of Yale University Divinity School, writes thus about

THE PILGRIM TEACHER

"I wish to congratulate the society on the high standard and uniform excellence of **The Pilgrim Teacher**. Congregational schools which follow the International Lessons surely have no excuse for going to other publishers for their literature. As a manual of general suggestiveness to superintendents and teachers, whatever the lessons may be, it has very real value.

FRANK K. SANDERS."

Do the teachers in your Sunday school have the Pilgrim Teacher? Ought they not to have it for 1903? The cost is 10 cents per quarter in clubs, and a sample is free.

BOSTON The Pilgrim Press CHICAGO

BEECHER'S BOOKS All the important works of the great preacher are now issued by

BOSTON The Pilgrim Press CHICAGO

Christian News from Everywhere

The Burman Bible, that monument of sanctified toil by Adoniram Judson, is in the New Testament portion under translation or revision for popular sale. The original has for many years only been obtainable for a large sum.

The Eskimos now have their own translation of the Bible, which has taken 150 years to complete. The Norwegian pastor, Hans Egede, who went to Greenland in 1721, began the work, which is completed and published by the Bible Society of Denmark.

By means of the British expedition to the region west of the Calabar Mission (Scottish), West Africa, the slave trade has been stopped and the horrible "Long-Juju" fetich, the cause of atrocious deeds of massacre, blown up. The Scotch missionaries on the Cross River will now have fresh opportunities for advance.

The Presbytery of Philadelphia, by a vote of 33 to 20, has refused to pass a resolution introduced by its committee on temperance and morals, which would have expressed the presbytery's disappointment that the *Public Ledger* has established a Sunday edition, after abstaining from one for many years despite temptation in that direction.

One of the distinguished foreign guests attending the King of England's coronation was Apolo, the prime minister of Uganda, and regent during the minority of the king. A Christian and an able ruler, his passionate devotion and labors for the advancement of Uganda may yet mark him as a modern Alfred the Great in the Dark Continent.

The year-book of British Congregationalism soon to be issued will, we are glad to say, show considerable advance in church and Sunday school membership, and in the number of preachers and teachers, though there has been a decline in the number of churches. The number of students in the theological colleges also has increased. The Baptist Handbook also shows that the denomination is more than holding its own.

The Finnish Missionary Society, whose only field up to the present has been Southwest Africa, has recently experienced a marvelous awakening. During the last two or three years about 200 young men (including several theological students) and nearly as many young women have offered themselves for service. In consequence of this the society has felt at liberty to extend its operations to China in the province of Hunan.

The "banking business" of the Y. M. C. A. now forms no inconsiderable part of its work. It started as an opposition to the saloons, which had been in the habit of cashing the pay checks issued to railroad employees—an accommodation that brought increased trade as a consequence Now over fifty railroad associations regularly cash the checks for the men, and in the last year handled over $80,000 in this way. At one of the Alaska forts pay day has been a time of wildest dissipation, but recently the association has arranged for some popular entertainments on pay day. These have been so well attended that the gamblers and saloon-keepers have complained to the commanding officers that this free entertainment plan was ruining their business.

Appreciations of the Brooks Number

Please accept my congratulations on your Brooks number. It is not only interesting and instructive, but a real contribution to Brooks literature.
Worcester. A. L.

What a superb paper your Phillips Brooks number is! I am your debtor.
Montclair, N. J. A. H. B.

Your Phillips Brooks number, just arrived, beats the best. Thank you for it. One of the grandest moves you ever made for your subscribers and to keep your paper in the lead.
Brooklyn, N. Y. R. M.

Your New Year's number seems to me the best thing *The Congregationalist* ever did. It is beyond praise. Why cannot your unique life of Phillips Brooks be put in book form, which should, of course, include the illustrations? I am sure there would be a large demand for it, since so few can own the large volumes of Professor Allen.
Cambridge. H. P. S.

It is a great number. I have read practically every line touching the man himself. . . . The testimonies let in a flood of light.
Cleveland, O. C. F. T.

As an Episcopalian and member of the Church Universal, I wish to give special thanks for your beautiful and tender tribute to the great man we all loved and reverenced.
Shelburne Falls, Mass. M. G. C.

I am delighted with your splendid January number and thank you. This beautiful story of Phillips Brooks is truly an inspiration to me, and gives a new insight to his character.
Platteville, Wis. E. D. B.

It is a *Congregationalist* worth binding into permanence and beauty, and onto one's heart as well. Such a man is one of the anchors that hold fast when most of the anchorages have proved false.
New York. O. K. H.

The Congregationalist is this week a Phillips Brooks number, a signal but not unusual exhibition of breadth of view in that periodical.—*Boston Transcript.*

It was a noble conception and well was it executed. Its wholesome influence in the interest of the unity of the disciples, by whatsoever name they may be called and by whatsoever differences they may be divided, will be incalculable.
Auburn, N. Y. G. B. S.

I enjoyed reading it exceedingly, and think that every ten years, or as long as any of his colleagues are living, that the memory of this good man should be revived by just such a many-sided picture.
St. Louis, Mo. O. L. W.

It has brought before us all a new idea of Christian manhood.
Northampton, Mass. B.

The Congregationalist last week issued a special Phillips Brooks number, containing many articles and illustrations which reproduce much of his life and throw full light upon his character. The estimate of him that was set so high in his own day grows with the years, and he stands loftier in the thoughts of men and is more deeply appreciated ten years after his death than he was in the day of his living presence and power.—*Presbyterian Banner.*

Altogether, it is a remarkable witness to the enduring power of Phillips Brooks's "simple, virile and Christlike life and his glorious service of his fellowmen."—*The Churchman.*

DID YOU EVER KNOW

That Improper Food Often Causes the Liquor Habit?

It's a great proposition to get rid of a taste for liquor by changing food.

"About three years ago," writes a man from Lowry City, Mo., "my appetite failed me and my food disagreed with me. I got weak and nervous and felt dull and entirely unfit for business; then like a fool I went to taking liquor to stimulate an appetite. For a time that seemed to help and I congratulated myself on finding so simple a remedy. But, alas! I had to take more and more all the time until I got so that I could not get along without the whisky, and I was in a pitiable condition.

I tried to quit, but that seemed impossible, as I needed nourishment and my stomach rejected food, and the more whisky I drank the worse I got. I kept fighting this battle for more than two years and almost gave up all hope.

I noticed an advertisement of Grape-Nuts in the paper and concluded to try it. I found I could eat Grape-Nuts with a relish, and it was the first food that I found nourished me in a long time. Soon my stomach trouble stopped, my appetite increased, the craving thirst relaxed, until all desire for drink was gone. I have used Grape-Nuts constantly for over a year and I am now strong and robust, entirely cured from drink and able to work hard every day. My gratitude for Grape-Nuts is unspeakable, as it has saved my life and reputation." Name given by Postum Co., Battle Creek, Mich.

AN OBJECT LESSON

In a Restaurant

A physician puts the query: "Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?"

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous, sickly looking individuals are a walking condemnation of their own theories.

The matter in a nut shell is that if the stomach secretes the natural digestive juices in sufficient quantity any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty because they supply just what every weak stomach lacks, pepsin, hydrochloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels and, in fact, are not strictly a medicine as they act almost entirely upon the food eaten, digesting it thoroughly and thus gives a much needed rest and giving an appetite for the next meal.

Of people who travel nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time, and also having found out by experience that they are a safeguard against indigestion in any form, and eating as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

These trade-mark crisscross lines on every package.

Gluten Grits AND **BARLEY CRYSTALS,**

Perfect Breakfast and Dessert Health Cereals.
PANSY FLOUR for Biscuit, Cake and Pastry.
Unlike all other goods. Ask Grocers.
For book or sample, write
FARWELL & RHINES, Watertown, N. Y., U.S.A.

OPIUM MORPHINE and LIQUOR
Habits Cured. Sanatorium Established 1875. Thousands having failed elsewhere have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

NEW PLAN FOR NEW TIMES

(Help for the Prayer Meeting)

Combines Biblical study with devotion and the worshipful element.
Is calculated to attract all classes, young and old.
Has several series of topics, each extending through several weeks, and themes appropriate to special seasons.
Guides the leader and shows him how to secure co-operation of others.
The list of topics for the year, with daily Bible readings and much valuable information, is in the Congregationalist Handbook for 1903, a copy of which will be sent, postpaid, for five cents.

BOSTON **The Pilgrim Press** CHICAGO

New Hampshire

Young People's Work in a Frontier Town

West Stewartstown contains the most northerly Congregational church in New Hampshire. The village is small, remote and isolated. It grew up in connection with the lumber industry, and much of the roughness of the old river driving days remains. Indeed, most of the men in the church today once worked in the woods and followed the drives on the river. The church has had unfortunate experiences, and when Rev. H. R. McCartney took charge of it over a year ago it was in a demoralized state. But in every way it has responded to his leadership and is now a church of strength and hopefulness.

Last autumn the pastor decided to organize the young people in a way different from the ordinary Christian Endeavor Society. Few of the young people had come to embrace the Christian life. Many of them had been used to little social life apart from that of the country dance hall, but they had tastes and desires for something better. The organization was planned to take in all young people in sympathy with the work of the church and desirous of better things. The work of the society was divided into departments, religious, educational, musical, social, under the charge of committees The Religious Committee holds a meeting once a month and endeavors to get as many young people as possible engaged in practical religious work. The Educational Committee gathers them for the study of literature, essays and discussions. The Musical Committee holds meetings for practice in singing and has collected a good chorus. There is also a class for Bible and mission study. In addition to these the society is giving a course of illustrated lectures on the literary cities of Europe, and plans to provide first-class entertainments for the general public. Once a week the entire membership meet for musical and literary exercises and a social time. About fifty young people have joined the society, and besides these several have associated themselves with the different sections. Many, especially young men, who had been untouched by the church in any visible way, have joined and are taking great interest. The whole social life of the town has answered to the impulse, and the Sunday school and the evening service have seen the young people in increasing numbers. This experiment, under unfavorable conditions, has been a success and promises good results. W. F. C.

Pastoral Methods

Rev. E. W. Bishop, minister to South Church, Concord, is conducting a daily Bible class of 139 who have enrolled and promise to read daily. His method is to print each week on a page of his church calendar the references for daily reading, with questions and brief exposition. The present course on the History of Israel, will cover eight months. A set of test questions is prepared on each book studied.

The list of subjects for the first quarter of the year, to be discussed by representatives of the various vocations before his Men's Conference, is exciting much interest and bringing the men together in mutual appreciation and knowledge. It is so suggestive that we append it:

The Vocation of a Minister, The Practice of Law, Reporting for a Newspaper, The Field of a Chemist, Dentistry as a Profession, The Problems of a State Institution, A Teacher's Calling, Civil Engineering, The Life of the Physician, The Toil of the Artisan, Banking, Life on the Farm.

From the Nashua Watchtower

The brief service which Rev. C. L. Merriam, formerly of Lowell, Mass., has rendered the church in Pelham shows what can be accomplished in a little country town by the use of modern progressive methods. In the schools, in the Endeavor Society and in other lines of effort Mr. Merriam has been a great force, awakening the whole community to new activities. The church seems to be thoroughly alive and is in a fine condition for a new pastor.

The various churches in this section of the state are trying to make the most of the year's beginning to secure a spiritual advance. Meetings for the Week of Prayer were well attended, and in some places a peculiar feeling of brotherhood among Christians prevailed. The church at Amherst, with its remodeled and newly dedicated house of worship, has taken a fresh lease of life, and promises, under the leadership of its efficient pastor, Rev. A. J. McGown, who has been settled in this fine old town for almost a score of years, to move vigorously forward in the way of spiritual attainment. This is a reminder that three Congregational ministers in this immediate vicinity were installed in their present pulpits nearly twenty years ago, so that they may well be regarded as "old settlers." C. R.

A Quasi-Probationary System

Two years ago the church in Littleton, N. H., adopted a rule requiring all seeking admission on confession to make public avowal of their faith by baptism—or, if already baptized, by an equivalent ceremony—six months or more beforehand. The test of time is favorable to the new arrangement. It has the practical advantages of the probationary system without the suggestion to the beginner that his new life is only an experiment. The stony soil growths are generally withered in half a year, and the church is not encumbered with their dry and troublesome stalks. To the products of the good soil the dignity of the Christian life is only enhanced by the double ceremony. The form for receiving the candidates at the end of the six months period is more or less similar to that used with those coming in by letter. Besides its service as a testing and sifting system, it is believed that this arrangement has much promise of bringing into open allegiance many who are Christians at heart, but who for reasons, bad or good, will not join the church, including perhaps not a few who are excluded from full fellowship by creedal difficulties. W.

A Centennial in the North

A hundred years ago a church was founded at Colebrook on the upper Connecticut, not far from the Canadian line, which has done good work and sent out vigorous representatives, particularly into the West. Owing largely to changes in constituency it has not grown much in numbers. Last month it celebrated successfully its centennial anniversary, the pastor, Rev. S. R. Smiley, reading a historical sketch and neighboring clergymen of various denominations bringing or sending greetings. Former ministers and friends also sent letters of reminiscence and good will. Rev. C. H. Gleason, the late pastor, made a biographical address. Rev. H. R. McCartney of West Stewartstown preached on the progress of the church during the past century, and Rev. E. R. Stearns on the words addressed to Moses, "Bid the people that they go forward." C.

A Treasury of Wisdom

Our office equipment has been enriched by the receipt of The Lockhart Calendar, a collection of excerpts from the sermons of Dr. B. W. Lockhart, pastor of Franklin Street Church, Manchester. It would be difficult to make a collection stronger in point of insight, originality or mental stimulus even if one could draw from the world of literature. This one is the more notable as being the work of one man. It is issued by the Y. W. C. A. of Manchester.

IT PAYS

To Know Facts About Coffee.

When man takes properly selected food and drink Nature will most always assert herself and rebuild the structure properly.

"From my earliest remembrance I was a confirmed coffee drinker," writes a gentleman from Marshallville, Ga., "taking two cups at nearly every meal. While at college I became very nervous, dyspeptic, irritable and unfit for study and attributed it largely to coffee, but did not stop its use.

When I was married I found my wife was troubled the same way, and we decided to try Postum Food Coffee. My wife made the Postum according to directions and we found it superb. We used it exclusively for the morning beverage, and the taste of ordinary coffee became distasteful to both of us.

We have found a distinct gain in health. Any amount of Postum does not cause a feeling of either dyspepsia or nervousness, while the return to coffee even for one meal has disastrous effects upon my nerves. My dyspepsia has entirely left me, and both my wife and self are well and strong and feel that it is all due to Postum." Name given by Postum Co., Battle Creek, Mich.

It is easy to replace coffee with Postum, which has, when properly made, a rich flavor and the color of coffee with none of its injurious after-effects.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowaoays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougera & Co., 30 North William St., N. Y.

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Insures against Biliousness

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A SPECIAL SALE OF

Hathaway's Cotton Underwear

INDORSED BY THE CONSUMERS' LEAGUE

This week we shall make the finest exhibition of this famous make ever shown in Boston. Guaranteed by the label made under perfect sanitary conditions by good help at fair wages, and free from the taint of the sweat shop.

You Are Cordially Invited to This Sale

Nightgowns, Hathaway cotton, high neck style, ruffle trimmed; all indorsed by the Consumers' League **1.00**

Nightgowns, Hathaway make, yoke with hemstitched tucks and embroidered edge; indorsed by Consumers' League . . **1.50**

Nightgowns, Hathaway cotton, several styles, daintily trimmed with embroidery, ribbon and beading; all indorsed by Consumers' League **2.00**

Nightgowns, Hathaway long cloth, yoke with dainty embroidery and beading; indorsed by Consumers' League . . . **2.98**

Drawers, Hathaway cambric, wide ruffle with hemstitched tucks, odd lot; indorsed by Consumers' League. Special for this sale **39c**

Drawers, Hathaway cambric, wide ruffle with insertion and edge of Point de Paris lace; indorsed by Consumers' League. Special for this sale **1.25**

Drawers, Hathaway cotton, ruffle of embroidery with tucks; indorsed by Consumers' League **75c**

Corset Covers, Hathaway cotton, tight fitting, high neck style, ruffle trimmed; indorsed by Consumers' League . . . **50c**

Corset Covers, Hathaway nainsook, French style, daintily trimmed with lace, ribbon and beading; indorsed by Consumers' League **75c**

Corset Covers, Hathaway nainsook or cambric, several styles, lace or embroidery trimmed; indorsed by Consumers' League, **1.00**

Matched Sets of four pieces, Hathaway make, including nightgown, drawers, skirt and chemise, all elaborately trimmed with lace, ribbon and beading; indorsed by Consumers' League. Special for this sale . . . . . **14.00 and 20.00**

Walking Skirts, Hathaway make, deep flounce with three insertions and ruffle of rose pattern lace; indorsed by Consumers' League. Special for this sale **3.98**

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